

Ontario separate school funding: The battle begins

Henry de Jong

TORONTO, Ont. — On the basis of the legal opinion of prominent constitutional lawyer J.J. Robinette, the Metropolitan Toronto School Board has decided to take the Ontario government to court over its plan to increase financial grants to Roman Catholic high schools.

All across Ontario, resentment against this plan is spilling out into the open, and

the tension between supporters of the public and separate school systems is increasing. Newspapers have regularly been carrying stories about one or other school, and how each will be affected by full separate school funding.

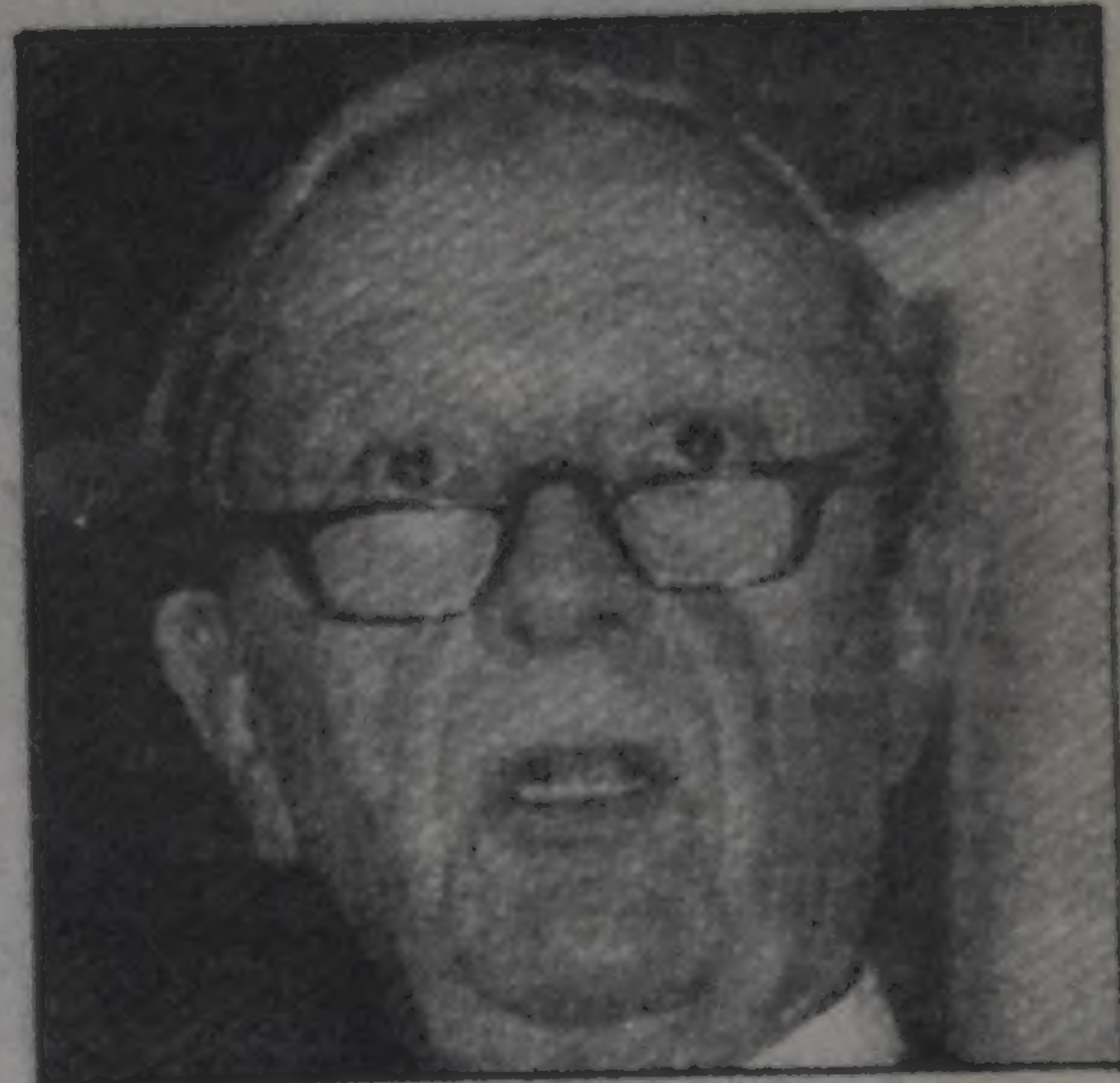
In the *Globe and Mail*, reporter Robert Matas paints this picture: "Public school supporters can see only endless problems in extending public aid to

Catholic high schools and insist on a delay of at least one year and possibly two. Roman Catholic school supporters see unprecedented opportunities and are eager to move into the public school of their choice by this September."

Every tale of two schools has a different twist to it. In Sarnia, Ont., the Roman Catholic high school is overcrowded while Sarnia Central Collegiate, three blocks away, is empty and deteriorating. The Catholic board is of the opinion that Sarnia Collegiate should be transferred to them without cost. The Lambton County Board of Education wants compensation or else a commitment by the Catholic School to universal access.

There is only one high school in Hearst. It offers courses in both French and English. About 90% of its students are francophones. Though it is a public school the board is dominated by separate school trustees. The Catholic community has not said it was dissatisfied with the quality of education, but there is a real possibility that the school will become a separate school anyway and that the small group of anglophones will have to move into classrooms in the public elementary school across the street.

The York Board of Education fears not



Constitutional lawyer J.J. Robinette

only that its largest school will be claimed by Roman Catholic ratepayers, but that the board itself could be swallowed up by neighbouring school boards once its ranks are decimated. It now has the highest proportion of Roman Catholic students of all the public boards in Metro Toronto.

Some people are worried about the new emphasis on religion in schools. "For years," one mother says, "the children sat beside each other not knowing the religion of their friends. Now, suddenly, everyone is finding out what church everyone goes to."

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Calvinist Contact

Second Class Mail

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February 1, 1985
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Sexual abuse problem tackled by Toronto CRC

Marian Van Til

"No one else seems to be doing it," said Sjon Klein-Deters of the sexual abuse awareness program recently held in the Community Christian Reformed Church of Meadowvale, Ontario. "The

problem is so prevalent today and we really felt that as a community we have a responsibility and moral obligation to do something about it," he added.

Three seminars which were attended by non-church and some church

members, were held on consecutive Tuesdays in January. Community's evangelist Klein-Deters was the catalyst for the program which was advertised and featured in the local *Mississauga News*, in the *Toronto Star* community section, in flyers handed out in local schools, via posters in churches and shopping malls, and by word-of-mouth.

Based on *Little Ones*, a year old course by messianic Jew William Katz, the seminars were aimed at educating parents with children aged three and up. Materials presented can be used with all children who are "old enough to hold a crayon and connect dots, and old enough to play outside," explained Klein-Deters.

At the first three-hour seminar a film oriented parents to how serious a problem sexual abuse has become. "It's a shocker," admitted Klein-Deters, "But it puts people's minds to the issue."

Parents were told how to use the teaching manual which accompanies a child's activity colouring book. The workbook is intended to be done by the child with direction from the parent(s). The material is based on scripture. At the outset, children are told they were created by God, that He loves them, and they are important in His eyes. The book then presents "how the child relates to good, bad, 'yes' and 'no' touches, and the difference," Klein-Deters explained. Parents are encouraged to support the child who has experienced "no" touches, and are advised how to do that.

Though the program's purpose is not evangelism, Klein-Deters says the sexual abuse problem "does present a unique opportunity for evangelism. (The program) is a tremendous evangelistic tool."

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First immigrant pastor George Hoytema passes away

Bert Witvoet

LONDON, Ont. — Retired minister of the Christian Reformed Church George Hoytema passed away suddenly on Monday, January 21. He was 83. Cause of his death was judged to be heart related.

Rev. Hoytema was the first Dutch minister to come to the Canadian Christian Reformed Church in 1952. Before that time he had served churches in Twyzelerheide, Smilde and Monster, all in The Netherlands.

His first charge in Canada was a two-point charge: Clinton and Exeter. When these became independent he served further in Clinton. His next place of ministry was again a two-point charge: Dunnville and York. When these became independent he continued in York. From there he retired in 1966.

Rev. Hoytema's wife passed away while they lived in London, Ont. in 1971. He never remarried, but did find a good companion in Mrs. Fenny Groen, originally from Bowmanville, Ont. In London he remained active, visiting patients in hospitals and leading a Bible study group. Because of heart problems he did not preach during the last few years.

Rev. Hoytema is survived by four children, 14 grandchildren and three



Rev. George Hoytema

great-grandchildren. He is best remembered as a builder of churches and a very good catechism teacher.

A private family funeral was held in London at 11 a.m. Thursday morning, January 24. A memorial service was held the following Sunday evening in the First Christian Reformed Church of London, Ont. Rev. Morris Greydanus led the service.

Thinkbit

I am not a teacher; only a fellow-traveller of whom you asked the way. I pointed ahead — ahead of myself as well as you.

George Bernard Shaw

ICS hauls out maps and compasses

Bert Witvoet

BRAMPTON AND OTHER LOCALES IN ONTARIO — They call it the Re-Discovery series, which harks back to the Discovery program held from 1969-1975. The sponsor is again the Institute for Christian Studies of Toronto. This time the scope is provincial rather than national.

The theme of this year's series is "Maps and Compasses: Charting Our Course in a Changing World." It consists of five lectures by as many lecturers given in nine locations: Brampton, Chatham, Sarnia, Willowdale, Winnipeg (not in Ontario obviously), Thunder Bay, London, Kitchener, and St. Catharines.

The first leg of the lecture tour is almost over by the time of this writing. Aileen VanGinkel, Development Director of ICS, is near the end of her tour of the nine cities. Bob Goudzwaard, economics professor from Holland, will begin his in a few days. He will be followed by Jim Olthuis, ICS Senior Member; Hendrik Hart, ICS Senior Member and Derk Pierik, campus minister and Chairman of the Board of ICS.

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Editorial

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Can consistories be perfectly joined together?

According to some pastors and elders I know, and in keeping with my own experience, consistory meetings (or church council meetings, as they are called outside Reformed circles) can be the kind of meetings where the Holy Spirit is least free to perform his miracles.

One pastor said that in his experience with at least four consistories, the big decisions were always made outside of consistory by ideological or social groups which had representatives in consistory. Seldom did the actual meeting of consistory feature a real decision-making discussion, during which people not only talked but also listened and allowed themselves to be open to the working of the Holy Spirit. Ideological loyalties had decided the matter beforehand. The consistory meeting was merely an opportunity to outnumber the opposition by swaying the non-committed.

Whether this picture describes most church councils can be a question of considerable discussion. Perhaps some consistories do not recognize themselves in it. Either they are more spiritual in their communal gatherings, or they have not been tested because the members of consistory tend to have similar opinions. But most will admit that the numbers game has characterized some of their sessions.

The matter of the Spirit's guidance, best "done in consistory," also raises questions about the way motions are sometimes passed with a slim majority in parliamentary fashion. All that is lacking is the parliamentary seating arrangement with the leader of the opposition facing the leader of the government (often the minister). It also raises the question of whether the chairman should use his prerogative to break a tie in the midst of a highly political situation.

Ruling by consensus

In keeping with the scriptural emphasis on being of one mind and avoiding all party spirit (1 Corinthians 1), wouldn't it be better if consistories tried to rule by consensus rather than by slim majorities? We are not talking about simple household matters like paving a parking lot or buying an organ, though the Lord knows that even such questions have brought about division. Let those things be decided by the slimmest majorities, and let all those who were opposed submit in the spirit of humility. No, we're talking about direction setting questions, matters of great

spiritual or pastoral import. These should as much as possible be settled in a spirit of unanimity (meaning "of one *animus* or soul").

Impossible, you say. A suggestion by a dreamer. Not so. It has been my privilege to have been a member of a consistory that struggled for considerable lengths of time to reach consensus on issues that members were divided on. Once we went into retreat for a day to come to grips through prayer and fellowship with some very crucial questions facing the congregation. We emerged united in purpose.

This does not mean that people who differed were all of a sudden seeing things the same way. Differences will remain. The idea is not so much to change a person's mind, as to find a common way. One cannot force agreement where people honestly differ. But one may ask for a united course of action. As long as people are not asked to disobey God, is it too much to ask them to follow the route that the Spirit nudges the group into as it prayerfully seeks and finds new insights at the meeting?

People who walk by the Spirit of Christ discover that this Spirit likes to do his work in quiet and unexpected ways. Realizing that makes them a bit more relaxed about the ways of God in the church they belong to. We must pray more for the leading of the Spirit instead of manipulating people and events. We must trust less our ability to change things by speaking up and arguing. Better to say an appropriate word at the right time and let God take care of the effect. At the same time we must constantly ask God to help us love the person who opposes us.

God works out His strength in our weakness!

Part of the secret of consensus is for consistory members not to take themselves and others too seriously. That way they will take the Word of God and the Holy Spirit more seriously as they are being led into unexpected ways of unanimity.

This is the Year of the Young People. For their sake too, let the leaders of the church show the way into the uncertain future by being of one mind. Once the consistory is united, the rest of the church will find it easy to agree as well. An atmosphere of trust and excitement will bind the church into a real community. And young people will know that their older brothers and sisters are Christians by their love.

Letters

Ritual handshake no pat on the back

Allow me to respond to the article of Rev. John M. V. Koole "Ritual handshake: a sign of peace" (C.C., Nov. 16, 1984).

It is just too bad that we Reformed people do not know anymore where the practice of the handshake stems from. Many people think that the elder wishes the minister "Strength" or "Good Luck" before he mounts the pulpit, and "Good Work Boy," or "I am in agreement with the sermon" when he shakes hands again when the minister comes down.

That is why some elders say: "I won't shake hands if I am not in agreement with the sermon." Nothing could be farther from the truth. No single member of

council should be allowed to demonstrate in public what is or is not a good sermon. Other members of the congregation may think that it was a marvelous sermon, and then you would really have "war." The elder can voice his concerns later.

Nor does it originate with the Indian Culture: "war and peace," and "no weapons in hand," but it is an old Reformed practice. Before the Reformation, the Roman Catholic clergy would tell the people what to believe and how to interpret Scripture. They would do it for them. The ordinary church members were not allowed to search the Bible themselves.

That changed with the Reformation. Instead of one person ruling the church, the Presbytery or Council ruled the Church. It is the eldership that calls the

congregation together for worship and has the supervision over the true preaching of the Word.

Therefore, one of the ruling elders mandates the teaching elder to bring the Word for that particular service and symbolizes that with a handshake for all to see. After the service, again with a handshake, the minister returns the mandate (charge) to the eldership where the responsibility of the preaching belongs.

That "worship is not just the preacher's job," we all know, of course. The whole congregation prays for the Spirit's leading in the silent prayer, and so does the council before they enter the auditorium. The handshake as such has nothing to do with that.

J. Velthuisen,
Edmonton, Alta.

Copies for consistory members

Your editorial "Let's make it the year of the young people" of January 11, 1985 is an effective reminder to us of the spiritual predicament that we are in. I intend to make copies of it (hopefully you agree) for each consistory member to initiate a discussion on this topic.

Keep up your good work.

Wybe Bylsma,
Baltimore, Ont.

All Christian schools should protect their rights

As an active supporter of two Sarnia Christian Schools, I am really thankful that Citizens for Public Justice and

SKYLIGHTS/WILLIAM RANG

Longer letter



Saying grace and giving thanks

Some time ago one of my students asked what he should do when he was invited for dinner and the people did not say grace. It is one of those difficult situations all too familiar to many of us.

I replied by telling the class a story that was a bit miserable but had a happy ending.

Many years ago, I said, when I was in the army, the marines had the good habit of blowing a whistle before meals. The shrill sound of it was followed by the shout "Silence!" This gave us the opportunity to say grace.

Following boot camp (basic training) I was temporarily assigned to messroom duties and had to serve officers at breakfast, lunch, and supper. We were with five of us and used to eat by ourselves before the officers came in. No whistle and no shout.

When I left home for the army, my dad insisted that I never forsake my faith. I promised that I wouldn't, but what do you do when it is dinner time, you're sitting at the table, and nobody says grace?

I stuck to my promise and simply said that I wanted to pray. After I had done so, my plate was gone and so were my fork, spoon, and knife. My steak was hidden in my cap (what a mess!) and the chaps did not hesitate calling me all sorts of names.

However, I did not quit. I kept on doing the same thing every time and just as often they played miserable pranks on me. Then, one day, the sergeant felt it had been enough. "O.K., guys," he said, "This marine is for real. When he prays, you and I are going to be silent. No more nonsense."

Yes, the Lord stuck with me, too!

Thank Him for our families and our schools. Yes, we may call on the Lord's Name unhindered and freely. But, strangely enough, I've been with families where there is no longer a prayer after mealtime. The folks just quietly disappear from the table.

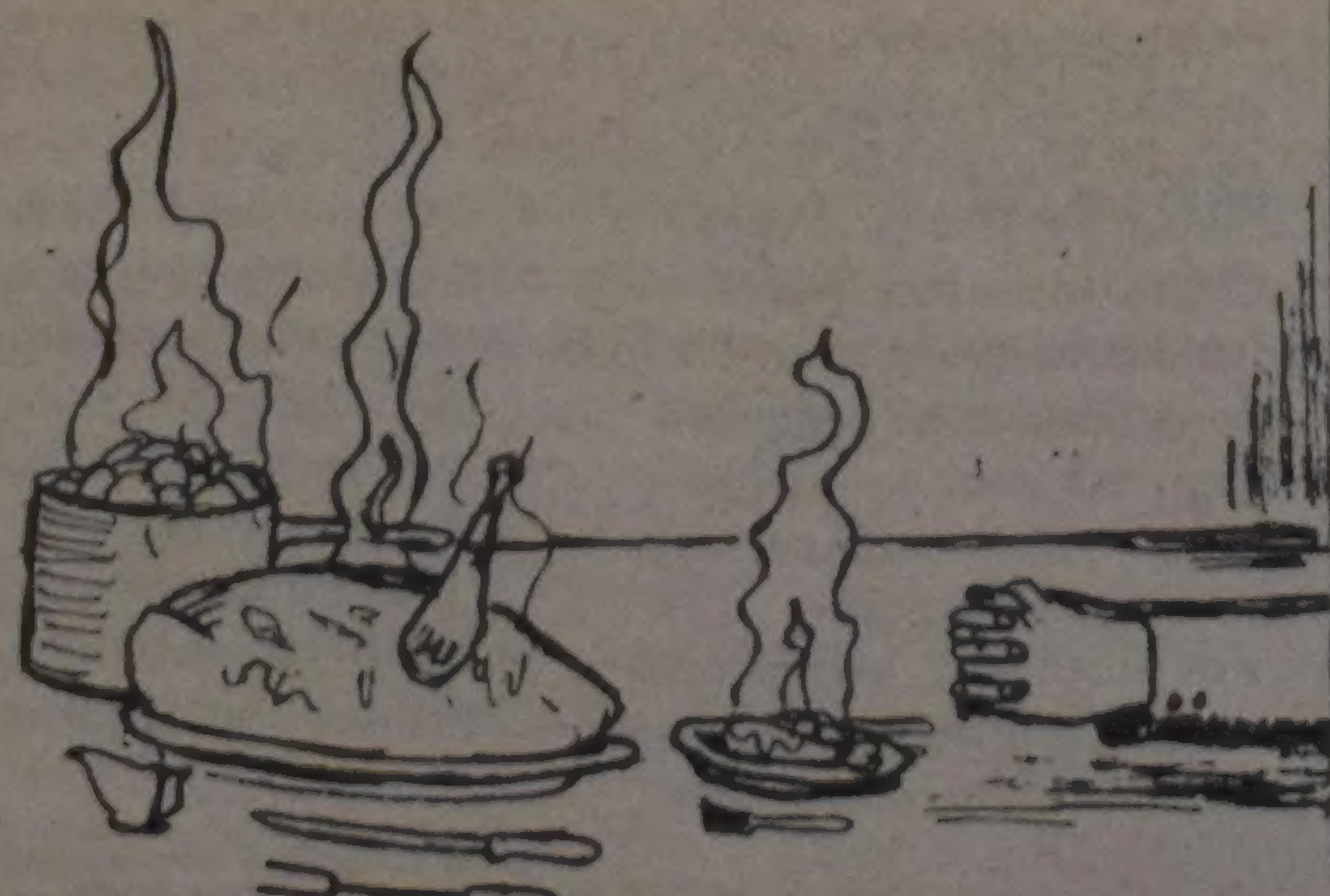
When I see that happen, I get a feeling of sadness. Then I remember not only how I struggled to have a moment of prayer when I was in the service, I feel a lost opportunity of contact with the Lord.

Certainly, you can thank Him for the food also before the meal, but after mealtime we should, as families, approach the Lord with our prayers for our loved ones, for our land, for the world, for so many things. It's the time for laying our families' concerns at the throne of grace.

Certainly, at times we may find it difficult to pray. But when we have the opportunity unhindered, let's not pass it up.

The Lord is waiting to hear from us.

William Rang is principal at the high school in Dunnville, Ont.



Illustrated by Peter Van Marrum, Grade 7, Dunnville Christian School.

Grateful for a full-term pregnancy

We hear and see the name of Dr. Morgentaler on the radio, on television and in the newspapers so often lately, and of course we immediately connect that name with abortion. We are shocked and dismayed that the slaughter of the unborn fetuses seems to continue in spite of all the protests.

I would like to tell something about an unwanted fetus that was allowed to live, be it not with her biological mother. I would like people like Dr. Morgentaler to know how much happiness that child has brought us, her adoptive parents.

I know that some fifteen or twenty years ago abortions were not as easily obtained as they are today. I don't know if my daughter's natural mother ever contemplated abortion, although for medical reasons it would have been easy for her to get one, even then.

Always grateful

But I will always be grateful to her that she carried her child to full term. I do not know how much pain she suffered, having to part with her baby. I can only guess. I do not ever know whether she ever saw her child or not.

I do know, however, that she could not raise her baby, and I sometimes feel a little guilty that we are allowed to have the joy, and yes, also at times the pain, of seeing her child, now our child, grow up, while she has been deprived of this privilege.

I sometimes have the foolish urge to try and find her, if she is still alive, and tell her we are taking good care of her daughter and that she could not be loved more anywhere else. But I know it's wiser to wait and see if our daughter ever wants to know more about her roots. I see no sign of that yet.

Endless giggling

She was our first girl, and how a family changes when a daughter is added to a family of sons. To hockey sticks and baseball bats and rowdiness, add dresses and dolls and endless giggling. Later add to that list, curling irons and makeup and moodiness and hour-long phone calls to friends about boys.

We see how well our children get along, in spite of all the squabbling that goes on in every family, and how they care for each other.

I feel I'm richly rewarded for years of

nurturing when she pushes me motherly into a chair after a tiring day and makes me a cup of tea, or offers to clean up after supper.

We live with her through her turbulent teen-years, her tantrums and tears, days when she hates us and the world and most of all herself, just like all parents of teenagers do. But we also enjoy her bubbly, happy, exciting days, when sunshine seems to radiate from her and she tells me I'm the best mother on the block and that her dad is a pretty good guy after all.

I watch her sometimes through the window when she leaves for school in the morning, always independent, never clinging, yet so yearning for accepting love and returning that love so abundantly.

When I see how pretty she has become and how well she carries herself, I sometimes burst with pride and I have to remind myself that I had nothing to do with her looks. Other times I wonder about her character, her daring, yet at times so sensitive spirit, and my thoughts go to her natural parents, and I wonder what they were, or are, like.

I know that her natural mother was not a Christian, but that she had told the social worker that she did not mind if her girl would have a Christian upbringing, as long as the child would be loved.

The Lord gathers his children

I know the Lord guided us to this girl and I know He gathers His children from all countries and tribes and nations.

I don't know what is in store for our children, but I know there are countless families whose lives have become so much richer after having adopted one or more children. There must be homes that are waiting for children who now have to die before they have seen life.

Do I condemn all abortions? God knows how I pray for my daughter that she may never have to become an unwed mother. But if she should ever have to face an unwanted pregnancy, I hope and pray that she, if there should be no medical reasons to terminate that pregnancy, will have the courage to carry her baby to full term, just like her mother did.

An adoptive mother

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the

upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Revenue Canada have managed to work out an official agreement that will allow our Christian schools to issue donation receipts for the full amounts that parents contributed to these schools during 1984, and that these receipts will eventually be honoured in full by Revenue Canada if the McBurney victory in the Federal Court Trial Division is upheld and our schools show that they operate as charities and do not refuse any children to attend because of their parent's inability to pay all of the suggested tuition fee. This is an important step forward in our fight for educational justice at the Federal level.

I sincerely hope that all the schools associated with the Ontario Alliance of Christian Schools will take careful note of what they can now legally do in their own legitimate interest and that of their parents. As I have done, they should

immediately seek the advice of Mr. R. G. Fitzsimmons, CPJ's tax Counsel or CPJ in regards to advice on the agreement reached with Revenue Canada. We should all properly protect our rights to

claim the full amount of our 1984 contributions for tax purposes.

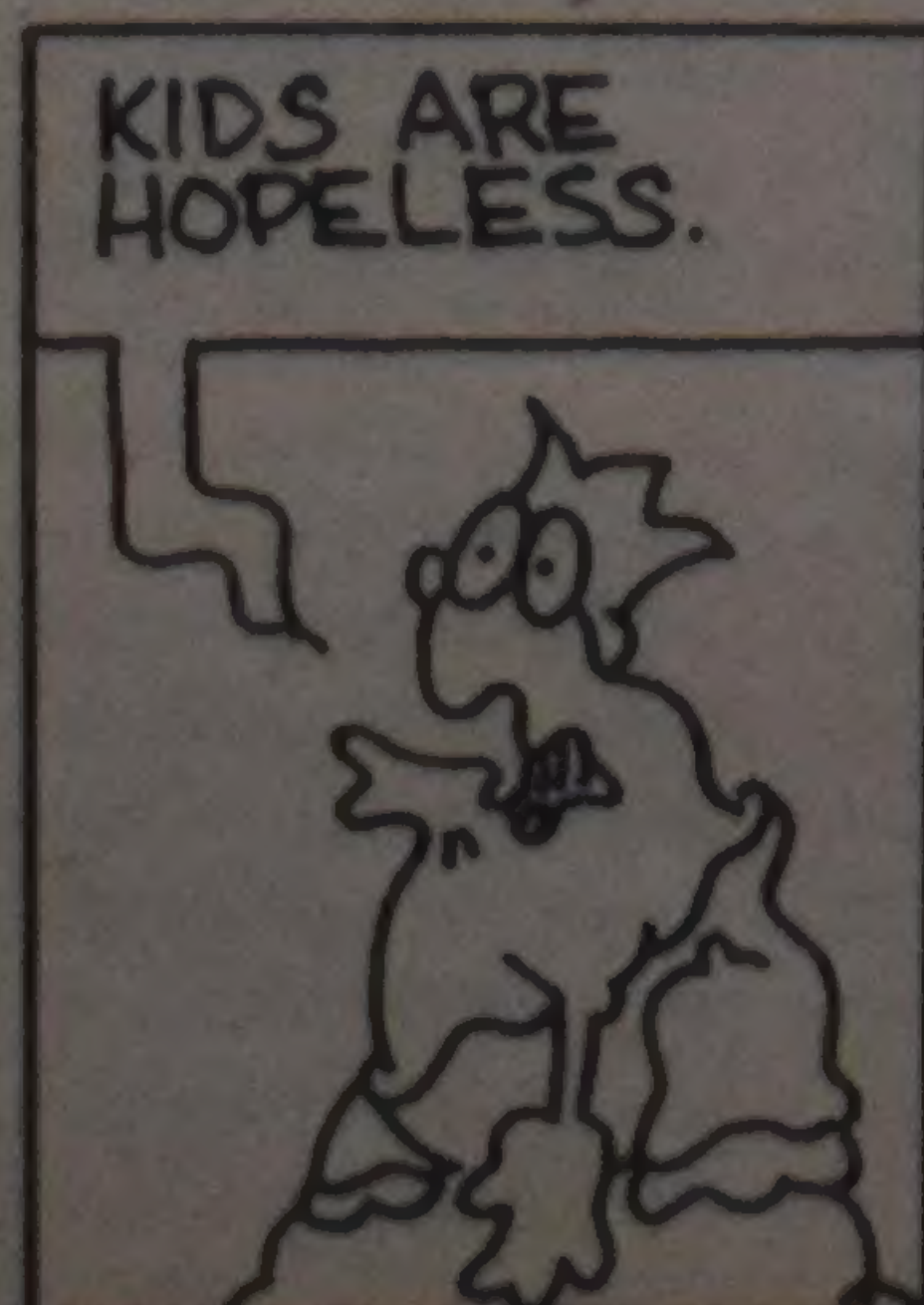
The OACS Board in Memorandum 84-B-9 dated January 3, 1985 addressed to the School Boards issues two recommendations:

(1) If the Boards charge tuition, then issue receipts as in the past.

(2) If Boards do not charge tuition, then seek legal advice.

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Pontius' Puddle



Society

Psalm 61 and the presidential inauguration

One of the features of President Reagan's reelection that pleases many people is the feeling of continuity and stability that it brings. The U.S. has not had many two-term presidents in recent years.

Though Americans pride themselves on having a democracy rather than a monarchy, they cannot escape the desire for national symbols of stability and permanence. Four years, even eight years for a national leader is not much. Government, like everything else, is here today and gone tomorrow. People long for something more enduring.

Imagine how great must be the desire for continuity and permanence in countries where civil war rages, where famine and homelessness leave people with little hope for tomorrow.

On the other hand, imagine how oppressive and unwelcome the Soviet and Polish and East German systems must be for those who wish for an end to that kind of stability and permanence.

Many of the Royal Psalms lift us up to a level where we can understand the meaning and place of government. A government should represent *permanence with justice*. That is the kind of stability and continuity for which every human being longs. Too much of what we experience today is permanence without justice or justice that is only fleeting.

An American president, even in his second term, can only provide a glimpse of permanence. The Constitution is a better symbol of continuity and stability for Americans. Yet both together represent only what human beings can achieve

in one form of self-government. What more is there? Is there anything higher that we can hold up as a standard and by which we can judge the American government?

Yes, the Author of all creation, the Judge over all judges, the King over all kings represents and calls us to His permanence, his righteousness, His justice, His stable refuge. As the president was inaugurated again this January, let us pray not only that justice might be done through his administration, through the Congress, through state and local governments, and through all the rulers on earth, but also that people everywhere will come to put their trust in God for permanent justice, for a stable peace.

Let us pray that the American Constitution, or the British Monarchy, or any other symbol of permanence will remain in place only insofar as it can be made to conform to the justice that God requires of us in our service to Him and to one another.

In that spirit we can drink in the hope of Psalm 61 as we look forward to the final appearing of Jesus Christ:

Hear my cry, O God... lead me to the rock that is higher than I ... I long to dwell in your tent forever and take refuge in the shelter of your wings ...

Increase the days of the king's life, his years for many generations.

May he be enthroned in God's presence forever; appoint your love and faithfulness to protect him. (NIV).

Reprinted from the Public Justice Report. James Skillen is the Executive Director of the Association for Public Justice in Washington, DC.

Prostitution and pornography no problem?

C.C. staff

WINNIPEG, Manitoba — A survey taken between February and March, 1984, for the now defunct Canadian Unity Office shows that only 36 percent of Canadians view prostitution as a serious problem in their communities. Seventeen percent feel it is a small problem and 47 percent feel it is no problem at all.

The poll came just after the former Liberal government introduced amendments to the Criminal Code to try to crack down on prostitution. The amendments died with the fall of the Liberal government in September, 1984; however, Conservative Justice Minister John Crosbie says that he intends to introduce new laws relating to prostitution this year.

As a result of the survey, the *Toronto Globe and Mail*

reported in December, 1984, that 46 percent of Canadians favour a law permitting prostitution; 48 percent are opposed.

At the same time the poll revealed that only 12 percent of Canadians believe pornography to be a major problem in their communities. Fifty-nine percent think that it is a small problem or not a problem. However, 99 percent of Canadians want the government to intervene when publications clearly show "scenes of a sexual nature involving children," said a report in the *Winnipeg Free Press*.

A final poll result indicated that 34 percent of people age 18 to 29 have purchased a pornographic video cassette.

The new challenge for educational justice

The time has come for every supporter of justice in Canada's educational system to prepare for what may well become one of the most significant legal battles concerning the meaning of the Charter of Rights in our new Constitution.

Last summer Ontario Premier William Davis decided to extend public funding of Roman Catholic schools to grades 11, 12, and 13. At the same time he appointed Dr. Bernard Shapiro, director of the Ontario Institute for Studies in Education (OISE), as a one-man commission to advise the Ontario government as to whether public funding should be extended to the 551 private schools in Ontario, including the 84 Christian schools established largely by Reformed Christians during the last 30 years.

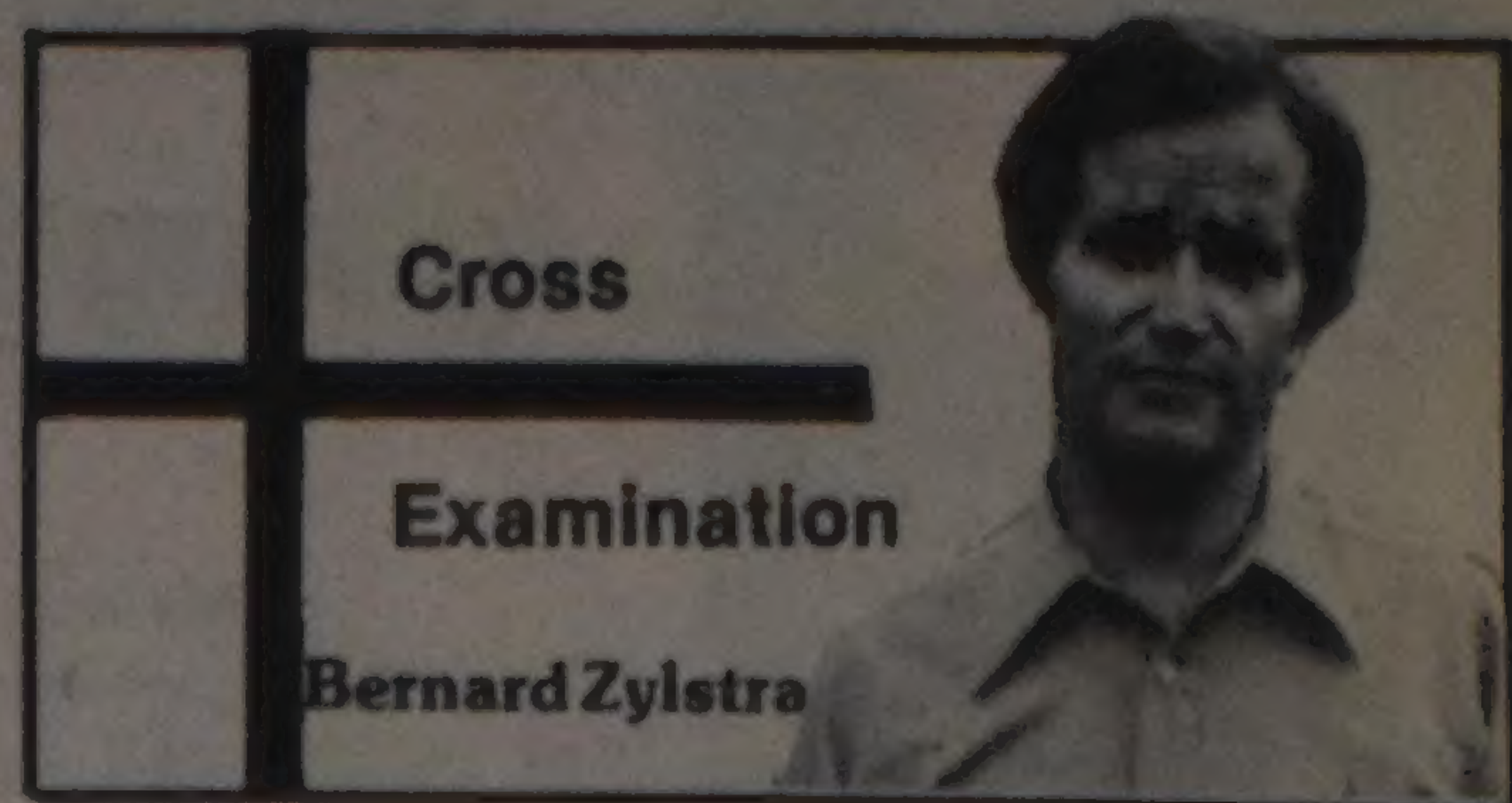
This decision has caused a storm of protest throughout Ontario. In order to channel this storm into action that counts, the Metro Toronto School Board has announced that it will challenge Premier Davis' decision in court as soon as the Ontario legislature has passed laws to implement it. The Metro Board arrived at this decision on the basis of legal advice from J. J. Robinette, perhaps the most outstanding constitutional lawyer in Canada.

Robinette's version of non-discrimination

Robinette claims that any law implementing Davis' decision would conflict with Section 15 (1) of the Charter of Rights and Freedoms of our new Constitution. This section guarantees every individual equal protection and equal benefit of the law without discrimination based on religion. Robinette argues that "the proposal of Premier Davis, whichever form it takes, would constitute discrimination based on religion in favour of the Roman Catholic school supporters and against all other persons who are taxpayers, and therefore under the Charter his proposal would be invalid."

There is merit in Robinette's interpretation if indeed the extension of public funding would be limited to Roman Catholic schools. But that is not the only option. If that were the case, then all non-public schools in Canada face a real threat. *If Robinette's interpretation of the non-discrimination section of the Charter of Rights is accepted by the courts of the land, non-public schools will be permanently doomed to a system of injustice.* Public funding of non-public schools might then well be reduced, as Robinette suggests, to grades one through eight of the Roman Catholic school system since that is guaranteed in the British North America Act of 1867.

We would then face this stark reality:



- All of the gains made in educational justice in British Columbia, Alberta and Ontario during the past decade may be wiped out.
- All of the hopes for universal educational justice based on Section 15 (1) of the Charter of Rights and Freedoms will be smashed.
- Canada will follow the USA in establishing a wall of partition between religion and education.

Support for all non-discriminatory

However, there is nothing inevitable about this scenario. Robinette's interpretation of the Charter need not be the only one. A much more acceptable interpretation of Section 15 (1) would favour public support of *all* private schools because that is the only way in which discrimination based on religion can be eliminated.

In view of this it is essential that supporters of justice for all school systems should get their act together on the legal front as soon as the constitutionally of Premier Davis' proposal is challenged in the courts.

As a matter of fact, such supporters may well consider joining in the challenge of the constitutionality of that proposal, but then on grounds radically different from those brought forward by Robinette and the Metro Toronto School Board. Their grounds would be:

- public funding of public schools only is discriminatory;
- public funding of public schools and Roman Catholic schools only is discriminatory;
- public funding of all school systems in non-discriminatory, and hence constitutional.

We stand at the start of a new phase in the constitutional history of Canada. In that phase the interpretation of Section 15 (1) of the Charter is crucial. The Reformed community that established its school system during the last generation is faced with an outstanding challenge to help contribute to constitutionally guaranteed educational justice for all Canadians in the next generation.

The educational and political agencies rooted in that Reformed community should act together in meeting that challenge!

Dr. Bernard Zylstra is President of the Institute for Christian Studies in Toronto, Ont.

Human rights breach:Greece returns to dark ages

ATHENS, Greece (WEF) — in the land where democracy was born after 13 hours of trial procedures one day last December, a sentence of 3½ years imprisonment was given to Costas Macris (former missionary of 16 years in Dutch New Guinea and current founder and director of the Hellenic Missionary Union of Athens, Greece), Don Stevens (former European director of Youth With A Mission and present director of YWAM Maritime Ministries), and Allan Williams (chaplain at YWAM's Mercy Ship Anastasis).

The verdict was based on false charges of proselytism to the Protestant faith in an attempt to take a 16-year-old

away from his parents without their consent. At the date of the trial he was 19 years old.

The severity of the court's judgment is unprecedented in the history of Greece since Turkish rule ended in 1827. The case has been appealed to the circuit court of appeals.

The Pan-Hellenic Evangelical Alliance has inlisted the help of the World Evangelical Fellowship in disseminating news of the sentencing.

The Alliance says the community of Greek evangelicals is united in condemning the existence of the dictatorial laws of 1938-39 which were enacted to protect the Orthodox state church and suppress the freedom of

religious minorities during the dark era of the Metaxas dictatorship.

These laws have remained unchanged by the current "democratic" government.

Greece, as a member of the European Economic Community, as signatory of the United Nations charter, the Helsinki accord, and the Treaty of Rome, has violated its (word of) honour to grant religious freedom as part of man's innate human rights.

News

Ontario separate school funding: The battle begins

... continued from page 1.

Another common concern is that of quality education. Karen Morrow, a trustee on the Lambton County Board of Education, believes that Catholic Schools should open their doors to students of all religions as the most effective way under current financial restraints to provide the best quality education.

Trustees will go to court

At the request of the Metropolitan Toronto School Board, J. J. Robinette submitted his written opinion on the effect of the Canadian Charter of Rights and Freedoms (due to come into effect on April 17) on the separate school question. He comes to the conclusion that government funding of Roman Catholic high

schools (including Grades 9 and 10) "would constitute discrimination in favour of the Roman Catholic School supporters based on their religion and, conversely, it would be discrimination based on religion as against all other taxpayers who contribute to the support of the public elementary and high school system."

Robinette says that the rights given to separate schools by the British North America Act apply only to elementary schools, and

that even the current funding of Grades 9 and 10 in the separate schools will become unconstitutional once the charter is adopted.

Until the constitutional question is answered in the courts, the Metro Toronto School Board has decided not to take part in any negotiations or proceedings with the Planning and Implementation Commission studying funding for Catholic secondary schools for the province.

And in this corner

The United States Supreme Court will examine, this year, the constitutional limits on state aid to private, religious schools. The two cases before the court, one from Grand Rapids, Mich., and another from New York City, both hinge on the legitimacy of funding programs in which public school teachers conduct specialized courses in private school classrooms.

Previous rulings by lower courts claim that such programs have "the primary effect of

advancing religion and excessively entangling state government and religion." Supporters of the programs claim that additional instruction primarily benefits students, not organized religion.

An opponent of the programs explains that there have never been enough funds to provide programs to all eligible public school pupils, and argues that public school students should not be passed over to provide aid to parochial school pupils.

Sexual abuse problem tackled by Toronto CRC

... continued from page 1.

Klein-Deters continued, "How do you best build up a child's confidence. By telling him or her (s)he is a creation of God. People have asked, 'What is the cause of this problem?' You can only say, 'Man's original sin.' But parents have responded to God being presented as a loving God."

The Children's Aid Society, however, initially objected to the "religious content" of the program. Klein-Deters responded by asking, "Do you want to tackle the problem with a program that works, or do you want to argue religion?" The "program that works" is still working and Klein-Deters is eager to present it to all interested groups. Interestingly, Meadowvale parents have not pegged the seminars as a "church program." But what they have seen according to Klein-Deters is that "the CRC is not a closed church, it's an open church, and you don't have to be Dutch to join it."

All Christian schools should protect their rights

... Continued from page 3

These two alternatives have been known since Judge Muldoon released his historic judgment in September 1984; however, it does not help the schools with the proper and legal course of action to follow.

The official agreement reached between CPJ and Revenue Canada protects the legal rights of all parents under the Income Tax Act. The apparent reluctance of the OACS Board to work in close harmony with CPJ and CPJ's tax Counsel, R. G. Fitzsimmons is most regrettable.

To my knowledge all Christian Schools operate basically in the same charitable way as the Ottawa and Agincourt schools do. None of our schools bar students because of their parents' inability to pay the full suggested amounts. Everyone of our schools has a way of helping needy parents. All of our schools act charitably in one way or another. So, all Christian school supporters are fully entitled to the income tax deductibility recognized in law by the Federal Court Trial Division.

Due to time restraints (tax receipts must be issued by Feb. 28, 1985), I feel it is important for school boards and parents to immediately acquaint themselves with CPJ's agreement with Revenue Canada. I also hope and pray that the OACS Board would still publicly urge school boards to

make full use of CPJ's favourable agreement with Revenue Canada and follow Mr. R. G.

Fitzsimmons legal advice.

Bernard Bax,
Sarnia, Ont.

Man files complaint over evangelist's plea

MONCTON, N.B. (CP) — Bernard Richard, executive director of the New Brunswick Senior Citizens Federation, says he has launched a string of complaints about letters being sent to seniors by television evangelist Oral Roberts.

Richard said the letters "take advantage of the sensitivity of seniors and prey on them at a time in their lives when they are most susceptible."

The three-page letter is mass-produced but made to appear handwritten.

In it, Roberts says Satan will bring bad things to the person in 1985. Then he says God has given him 33 prophecies concerning the individual and it predicts "creative miracles for things seemingly dead in your body, your spirit, your mind and your finances to come alive again."

To receive the 33 predictions, the recipient is to send a return letter, along with a "seed-faith donation."

"If you neglect to pay attention to what He is especially saying to you, then Satan will take advantage and hit you with bad things and you will wish that 1985 had never

come," it says.

The final line is, "Your seed-faith donation will help you get a hundredfold return. Please get your letter off to me real soon."

Richard said he has complained to the RCMP fraud division, Moncton city police, the New Brunswick Justice Department, the provincial ombudsman and the Better Business Bureau.

Susan Edgett, general manager of the local Better Business Bureau, said her office has received several complaints in the past about such letters, most involving Roberts or Rex Humbard.

There is little the bureau can do except warn people about the pressure tactics and inform them they should not feel intimidated, she said.

There is nothing concrete on which a court case could be built against such letters, she said.

ICS hauls out maps and compasses

... continued from page 1.

Aileen VanGinkel's lecture was supposed to warm up the circuit for the four lights that plug in after her. Her theme focused on Canada since World War II: 4 decades of change and continuity. For the reformed community in Canada that period roughly coincides with the time of immigration and settlement. She introduced the theme by showing a set of slides about her parents-in-law at various stages of their life: coming off the boat, having children in Canada, and seeing them grow up and getting married. After a short talk, the audience is divided into smaller groups and asked to discuss how they feel about change in their personal life as well as in church, state and society.

A tale of nine cities

How did VanGinkel find the tour? Each place offered a different reception and interest, she said. Brampton was lightly attended because of a snowstorm, but the group that met seemed to know how to report to the larger group.

Chatham and Sarnia were somewhat similar: there were some 60 to 70 in attendance in each place, and both showed some frustration about their community's unwillingness to accept changes at the societal level. Sarnia stood out because of their lavish dessert including whipped cream!

Willowdale and Winnipeg had more in common than the mere fact that they both begin their names with "Wi." There seemed to be more questions about technical change in both places compared to the discussions that took place in smaller towns, and both were more positive about societal changes. Winnipeg's optimism may be traced to the fact that the Blue Bombers won the Grey Cup and changed the name of the city from Losepeg to the present appellation.

Thunder Bay was characterized by warmth (not referring to the climate) and friendliness of the people. A lot of emphasis was placed on the church and on understanding moral problems. Kitchener featured the smallest attendance with 25 people. Some of them seemed unfamiliar with the tradition of ICS lectures and were a little hesitant at first. The presence of several students brought the discussion around to the area of education and employment.

London was postponed because of its inability to extract itself from the consequences of being situated in the snowbelt and St. Catharines has still to be visited at the time of this writing.

Satisfaction about personal growth

According to Aileen VanGinkel all those who attended in the various cities seemed very positive about changes that took place in their own lives. A lot of learning had been experienced and people liked the spiritual and emotional growth that had resulted. There was concern about changes taking place in society and in the church community.

When the Discovery lectures were started in 1969, they were seen as an important link between the ICS (the AACs then) and its support community. The Re-Discovery lectures are organized for similar reasons, as well as to help spread the message to non-members that faith can produce an integral worldview which helps shape the various expressions of human life, in this case academics, also in a changing world.

(For further details on the lecture series consult the Calendar of Events in our paper).

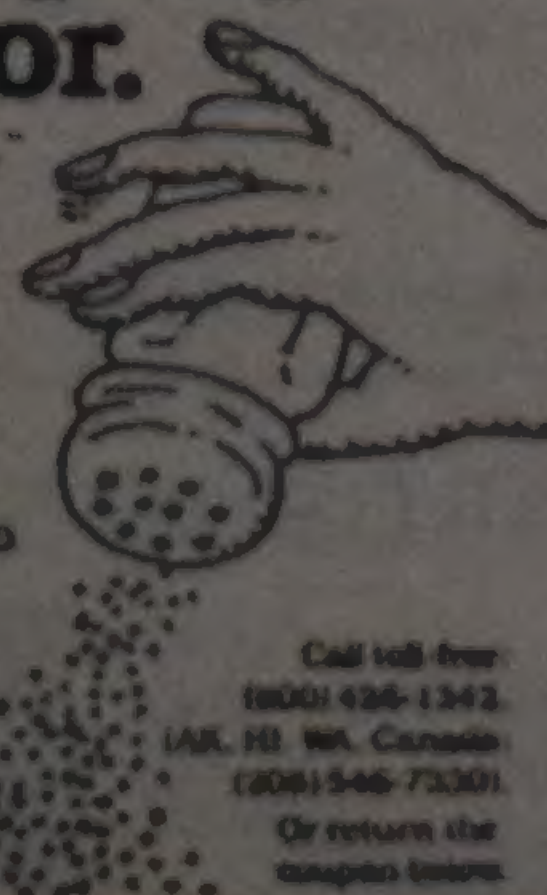
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Church

CRWRC/CRWM joins hands to meet needs in Costa Rica

"It's a first for our Central America program in three ways," said Jim Boldenow of a Christian Reformed World Relief Committee (CRWRC) project begun last February in Los Cuadros, Costa Rica.

"It's a project developed jointly with Christian Reformed World Missions (CRWM) in which both organizations began work with the same target population at the same time; it's an urban project; and it's CRWRC's first attempt at doing development work in Central America without help from

another development organization." Boldenow is area director of CRWRC's Central America program.

Located just outside the greater San Jose area, Los Cuadros is a two-acre squatter's community now holding about 1,000 residents. The people's houses are made of cardboard and scraps of tin and are separated only by walkways lined with drainage ditches — a necessity during the rainy season.

Since February, CRWRC has developed working relations

with Los Cuadro's nine governing committees (each committee governs a section of the community) and has helped them build a community latrine, pipe in potable water, and renovate a central meeting house for use as a sewing school. Sewing classes for Los Cuadros women began in September.

Through the sewing program, CRWRC hopes to reduce unemployment in the community. "We expect that mothers will be able to make clothes for their families and also sell their work outside of Los Cuadros," noted Boldenow. Through community health classes mothers also learned how to identify and treat diarrhea in their children.

CRWM has started Bible study and evangelism programs in Los Cuadros and in Purrel, another small community located half a mile away. "It's hard to say" how long it will be before our missionaries establish a church in or near Los Cuadros, however, said Dokter: "the area has no existing Reformed church."

"Something worth noting about Los Cuadros," added Boldenow, "is that CRWRC and World Missions have been working together — hand in hand — there since the project started. The people we're working with don't even know the difference between the two agencies."

Pastoral Pondering

Who rules among us?

Gordon H. Pols

Is the Christian Reformed Church still faithful to the Scriptures? There are members who at this point in time are no longer fully convinced that it is. You see, by way of its most recent Synod (June, 1984), the CRC decided that the office of deacon could be opened to women. Some regard this as a departure from the clear testimony of Scripture, i.e. teaching about male headship.

A 12-year struggle

The Christian Reformed Church has had this matter on its agenda for more than a dozen years. Why so long? Because the CRC struggled to be faithful to the Scriptures; and because the Scriptures were not found to be as clear on the matter as some members maintain; and because insightful and equally committed members in the church came to opposite conclusions.

No one can justly accuse the CRC of simply willy-nilly setting the Bible aside. I am thankful to belong to a church that takes the Bible and its own constituency so seriously.

"Head" as origin; "head" as ruler

The Study Committee which reported to the latest Synod discovered that in the relevant Bible texts "head" is used in two main ways. Sometimes, in an organic and metaphorical sense, it points in the direction of *origin, source*. As source or origin the head may be seen as that which feeds, nurtures, nourishes, enables the other (cf. Col. 2:10, 19; Eph. 4:15).

Sometimes "head" more clearly points in the direction of having the leadership, authority, rule. (cf. Eph. 1:22; Col. 1:18).

In a given passage the accent may be more on one than the other. However, it seems to me that the very notion of origin in itself points in the direction of the leadership and authority meaning. Leadership and authority, on the other hand, must serve the purpose of nurturing, nourishing, and enabling in a self-giving, self-denying way.

Women exercise "headship"

Given this understanding of *head*, may women exercise headship? Yes, of course; they may and they do. Take the case of a mother. A mother is the head of her children in the *source, origin* sense. Surely she is also the head of her dependent children in the leadership, rule and authority sense. Honour your father *and your mother*, says the commandment. Children obey your parents in the Lord. Examples can easily be multiplied. A woman who works as a bankteller, a teacher, a librarian, etc. certainly exercises authority — including authority over men. Such an exercise of authority equals headship — the exercise of headship. The fulfilment of any task or calling (which is what *office* means) involves the exercise of headship.

The question can therefore never simply be whether a woman may exercise headship. The exercise of headship comes in a great variety of settings, and situations. The question therefore needs to be more defined. Are there any headship settings or situations, according to the Bible, from which women are to be precluded? And is the diaconal office one of those situations? We'll consider that next time.

Rev. Pols is pastor of the West End Christian Reformed Church, Edmonton, Alta.

Kuyper's Kapers



Church News

Christian Reformed Church

Called

— to Clinton, Ont., Rev. Homer Samplonius of 1st Edmonton, Alta.

Change of address and worship times

The Hebron CRC, Whitby, Ont. now meets at 407 Crawford St., (P.O. Box 246). Whitby, ON L1N 5S1 (same location, new address).

The evening service time has been changed from 7 p.m. to 6 p.m. for the winter months. No change in the morning service time.

New clerk

Essex, Ont. CRC: William Van Huizen, 88 Rankin Ave., Amherstburg, ON N9V 1E6

New treasurer

Maranatha CRC, York, Ont.: Carol-Ann Vandendool, P.O. Box 5023, Caledonia, ON N0A 1A0

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27.5 calls per new member

A Christian Reformed Home Missions church in Fairfield, California, reports an interesting study on the average number of calls the church has made to each new member before that member made profession of faith. Based on a careful five-month study of a very fruitful period in his church's evangelistic outreach, Pastor Gary Hofland reports that, on the average, each prospective member received 27.5 calls before becoming a professing member. This applies to people brought in through outreach only — not CR transfers or those who had prior contact with the denomination.

The calls (which did not include casual encounters or phone calls) were personal and formally scheduled: pastoral visits, CET calls, followup calls for church school or VBS, and so on. Making such calls is a priority in the Fairfield church — each Thursday is used as a congregational calling night.

from "Reach,"
Nov., '84

CRCWM poster contest a big hit

Marian Van Til

The Christian Reformed World Missions Poster Contest of 1984 received an overwhelming response of 1,106 poster entries from Canada and the United States. When this annual contest was first run five years ago, there were 238 entries. Last year, 975 posters were submitted.

Judging was done by Helen Bonzelaar, art teacher at Calvin College, Grand Rapids, Michigan, Anne Greidanus Probes, also teaching art at Calvin College, and Ardith Klaasen, art teacher at Sylvan Christian School in Grand Rapids.

Awards of \$50.00 were given for first prize, \$35.00 for second, \$20.00 for third, and \$10.00 for fourth. There were twenty students who received honorable mention for their work. They were sent World Missions postal scales. Each of the 1,106 children who entered the contest received a letter and a 1985 calendar printed in Taiwan.

Presentations of checks to the winners were made during worship services by the poster winners' pastors or during school assemblies by the winners' teachers.

The posters were hung for public viewing on Tuesday, December 5, 1984, in the board room of the CRC denominational building in Grand Rapids. Winning posters were on display in the offices of Christian Reformed World Missions until January 4.

The following Canadians were among the 15 1st-4th place winners in age groups (3-6, 7-10, 11-13, 14 and up):

11-13 year olds

1st place: Dyan Wynalda, age 12, Thunder Bay, Ont.

2nd place: Leslie Shoeman, age 12, Dundas, Ont.

4th place: Christine VandenDool, age 13, Picture Butte, Alta.

7-10 year olds

2nd place: Lorraine Horlings, age 7, New Market, Ont.

2nd place: Shana Gray, age 9, Cobourg, Ont.



Synodical Committee on Race Relations Resource Development Assistant Ben Infante examines the 1st place poster (7-10 year old group) done by Heidi Vermeer of Pella, Iowa.



Some of the 1,100 poster entries in the Christian Reformed World Missions Poster Contest of 1984.

"Church should desist from making political announcements"

AMSTERDAM (RES) — As one of the speakers at a two-day study conference at the Free University here, Professor Harry Kuitert decried the

present political posturing of the church. Speaking on the study topic of the conference, "The Speaking of the Church," he insisted that if the Christian

church is to have a future, its speaking will have to change. By involving itself in political controversies and regularly making political pronouncements, politics becomes dominant in the church, and thus the church maneuvers itself into a dead alley and makes itself superfluous.

In Kuitert's judgment the church's political pronounce-

ments undermine its credibility. The church is not a political power and should not demand political influence for itself. The only power the church has is derived from the Holy Spirit and it is in principle a different kind of power than the one in the world of politics.

According to Kuitert, the church should speak only in the political world in emergency

situations, such as when no one any longer speaks for the poor and oppressed. That does not mean that the church should remain neutral or withdraw. Emergency situation or not, the church must dare to state where it stands, but it may never become a political pressure group.

A daily protestant newspaper in Latin America

GUATEMALA CITY (WEF) Can a Christian daily newspaper thrive in Latin America? No final answer is yet in. But *La Palabra* ("The Word") has now survived for a full year — no small feat for a journalistic newcomer.

La Palabra is a 16-page tabloid carrying local, national and international news and sports, along with coverage of church activities and articles on the family and topics of current religious interest, plus testimonies and devotional content. It is aimed at evangelical readers but designed to compete with Guatemala City's five other dailies. The paper was launched on September 4, 1983, during the centennial year of the evangelical church in Guatemala.

The editor of *La Palabra* is Rafael Escobar Argüello, a respected Christian journalist who was formerly Supplements editor of the *Prensa Libre*, one of Guatemala's two leading newspapers. Despite its staff of young reporters with more enthusiasm than formal training, the paper compares

well with its competitors in terms of coverage, accuracy, and graphics.

In spite of the potential evangelical market of several hundred thousands, with a total Protestant community of nearly 2 million, circulation has remained critically low. It reached 5,000 copies in the first few months and has since risen by only another thousand — remaining well below the financial break-even point of 15 or 16 thousand copies.

Surprisingly, even with this modest circulation *La Palabra* is in third place nationally for readership — well behind the *Prensa Libre* and *El Grafico*, but ahead of three other dailies.

Is your mailing
address label
correct?

See page 15
for details.

Lutherans and Presbyterians seek closer ties

MOORHEAD, Minn. (RES) — Three Lutheran churches and four Presbyterian-Reformed bodies in the USA are seeking closer ties. The Lutheran churches are the American Lutheran Church (ALC), the Lutheran Church in America (LCA), and the Association of Evangelical Lutheran Churches (AELC). Involved in the process on the Presbyterian-Reformed side are the Presbyterian Church USA (PCUSA), the Cumberland Presbyterian Church, the Reformed Church in America, and the United Church of Christ.

Meeting here, the ALC approved a process that might lead it and the other two Lutheran denominations to establish closer ties with the Presbyterian and Reformed bodies. Following the affirmative action of the ALC delegates, Rev. James Andrews, stated clerk of the PCUSA, said: "This is a very moving moment for me. The

action you have taken is a perfect parallel to the action taken by our general assembly this summer. We look forward to hard and meaningful work to see how far we can get in our understanding of Word and Sacrament ... We must ... strive

to restore the unity that marked all evangelicals as Luther called the Reformation into being before the lack of human vision made the separation into Lutheran and Calvinist traditions a hardened reality."

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Education

Chalkmarks

How much academic pressure is enough?

"A reasonable level of pressure on children and young people is necessary in the process of learning. The key word is *reasonable*. Most youngsters will respond to a *reasonable* level of pressure from parents and teachers who lovingly inspire and persuade them that learning is essential to living in our complex world. I have met some parents and teachers who try to push students beyond what they can accomplish with the mental resources God has given them. They go beyond *reasonable* pressure. Adults who do this are often those who were good students in school themselves and they become frustrated and impatient when youngsters are not as intellectually gifted as they. These folk need to remember that the future worth of a child is not solely dependent upon his or her grades in school. The Lord has used and continues to use individuals of average intelligence or even below average intelligence to accomplish His good will. It helps our perspective when we remember that Jesus chose a band of common Galilean provincials to establish His church on earth. They ignited a revolution of love that continues to burn in the hearts of men and women throughout the world.

There is no consistent correlation between a child's intellectual capacity and his lifelong level of achievement. This does not mean that a brilliant mind and good marks in school are liabilities. *It simply means that we should have the same level of love and optimism for the low achiever as we have for the high achiever.* Every individual is worthwhile and should be highly treasured as a special creation of God. One child should not be more highly valued than another child.

As the academic temperature of the world continues to rise, let's not lose sight of the individual student. We need quality education. Students need to be intellectually stretched and challenged. But when they have done their best and their best is not excellent by our academic standards, God, the Creator of the world, may very well regard them as absolutely *perfect* and profoundly significant to the Kingdom of God."

P. A. Kienel,
Association of Christian Schools
International

An unexpected phone call

"Good morning Mrs. Vandersmith, this is Mr. Bleek calling from West Edmonton Christian School. How are you doing?"

... thoughts race through Mrs. Vandersmith's mind. Why a call from school now? She

going to be a good day!
No news is good news?
Sometimes the good news needs to be told.

Frank Voogd,
West Edmonton Christian
School Newsletter



The telephone

mechanically responds to the question.

"Ah... I'm fine thanks." She wonders inwardly — what has George done now? "And how are you Mr. Bleek?"

"Oh I'm fine thanks. I'm calling in regards to your son, George," replied Mr. Bleek.

Angry thoughts and feelings surge up into consciousness in Mrs. Vandersmith's mind. I knew it. George again. Frustration and concern were evident on her face and in her voice. "Ah... Mr. Bleek, could you hang on a moment — I have some cookies in the oven."

The excuse buys her a little time. Sitting down at the kitchen table she reflects on the first three months of this school year.

First George was caught destroying art work in the hall during noon. Then it was the fight after school. And, oh yes, the time he was cheating on his Bible test and yelled at the teacher. What next? What had George done now? He seemed to be trying harder to do well.

Back on the phone Mrs. VanderSmith's voice reflected her mood.

"Hello, Mr. Bleek. I'm sorry the school had to call again. I know sometimes George is a bit of a nuisance but I do believe he is trying to cooperate." After a pause she continued, "Well, what has he done now?"

"Well, Mrs. Vandersmith," responded Mr. Bleek in a voice that had no hint of anger, "You hit it right on the head. What has George done? Well he has been doing exactly what you mentioned... he is cooperating."

A pause
"That is why I am calling you. George's attitude has changed. He seems to be more positive and is putting more effort into his work. Sure, he still gets into mischief but we certainly appreciate the change and look forward to a good year. Well, that's all I am calling about. Have a good day Mrs. Vander-smith."

As she put the phone back on the cradle, Mrs. Vandersmith sighed. Hey, that was something unexpected. It was

The invention of the telephone has truly made the world smaller. In years gone by, when a person moved away any distance it was not uncommon to never hear his voice again, but to communicate by written word.

Today the telephone is considered essential in every home and business. We talk to our families on special holidays and in some cases daily. The telephone is a necessity to the business world. Could you imagine the stock markets without a telephone, not to mention computer lines and modems? The telephone system is an international network of suspended wires and underground or underwater cables. This system can be interrupted by storms or breaks in the wires, or by "acts of God."

We have a personal communication line with the Lord.

We do not have to pay a monthly rate, wait for installation or repairs. The Lord waits upon our calls and has promised to hear our cries. The communication with our Lord is not operated by electrical force but by prayer, praise and faith.

The circuits of prayer are never interrupted by "an act of God" but by acts of man. Our Lord has promised to love us and never leave us. He keeps His lines open! Man, the sinner, frequently fails to talk to the Lord and to give thanks in all things. God's telephone system is permanent and far superior to man and his telephone because it will always be there to use as much or as little as desired. The Lord will not forsake us.

Greg Annes, grade 8,
Sarnia Christian School

Snowflakes

The crisp cut shape
Abandoning the cloud
Then floating down
Ever so dainty,
Ever so soft,
Drifting down, down, down
Until it lands lightly.
Swiftly you run toward it,
Yet it shrinks smaller and smaller
Until it fades away.
It's like chasing the wind.
Teasing and taunting you,
Daring you to catch it if you can,
Then fading away into the cold ground.

Collette, Gr. 6/7,
Pacific Christian School, Victoria

Wonders of science (tests)

Answers to test questions are a source of continuing delight. For example:
— The dodo is a bird that is nearly decent now.
— The process of turning steam into water is called conversation.

— To collect fumes of sulphur, hold a deacon over a flame in a test tube.

— By self-pollination, a farmer may get a flock of long haired sheep.

— If conditions are not favourable, bacteria go into a period of adolescence.

**from Calgary Christian
School Newsletter**

(advertisement)

INSIDE ICS ICSICS

Exciting Arts Events

Two special arts events drew enthusiastic groups of artists to the ICS recently.

One was the showing of a 30-minute film produced by Cornell University on the life of William Kurelek, who had lived in Toronto until his death five years ago. In the film, which was borrowed from Mrs. Kurelek, the artist himself talks about his agonies of being "different" from other boys and young men because he loved to draw and paint while lacking the kind of coordination that others could use in money-making jobs. Alienation from his father — and from himself — led to a complete mental breakdown, out of which came a Christian conversion and the will to struggle back to sanity. We were very moved by interviews with his father, mother, brother and sister and also with his wife, together with shots of his paintings that showed his depths of despair but also the triumph of the grace of Christ. The discussion which followed, led by Calvin Seerveld, drew upon our experience of seeing the special Kurelek exhibit at the Art Gallery of Ontario half a mile from ICS, together with Seerveld's recent series on Kurelek in *Calvinist Contact*.

The other arts event was a two-day visit to ICS from Nigel Goodwin, British actor and promoter of Christian artistry. Goodwin is great at encouraging Christians who live insecure lives as poorly-paid artists, and his visit brought to ICS Christian artists whom we had not met before. Our meetings with Goodwin left us all with a sense of excitement in serving Christ in the arts, and a sense of how ICS can be of help to Christian artists as well as to Christian scholars.

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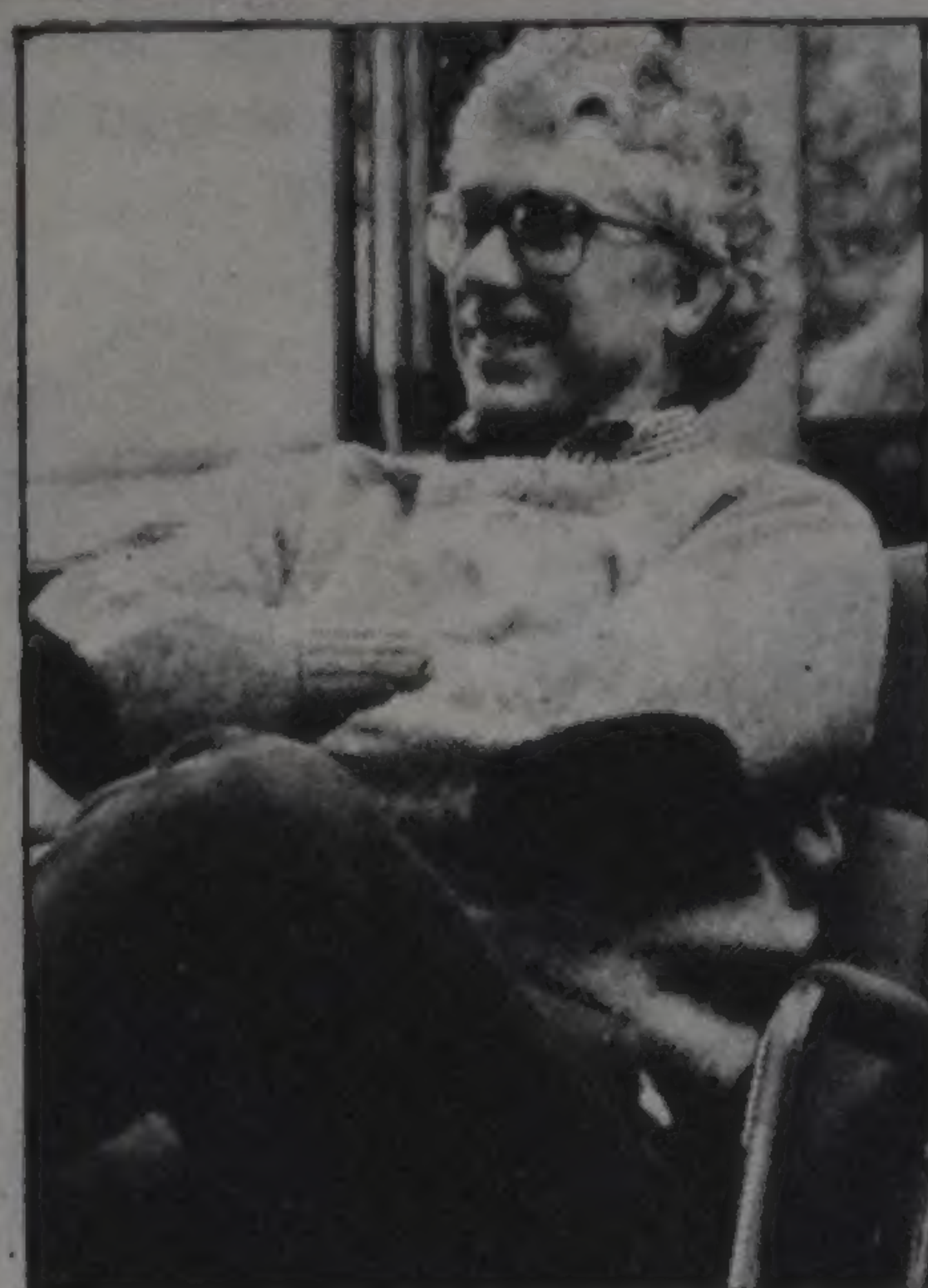
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Beyond 1984 in philosophy of Christian education IV

Nicholas Wolterstorff



Dr. Nicholas Wolterstorff

At the recent Ontario Christian School Teachers Association convention held in Hamilton, Ontario, Dr. Nicholas Wolterstorff of Calvin College presented the foundational address entitled "Where are we now in philosophy of Christian education?"

This is the last of four installments reprinting that part of Wolterstorff's speech which points "Beyond 1984."

In the first three installments of this speech, Wolterstorff pleads for a broadening of our view of life to include the struggle against injustice and a celebrative delight in all that is good, and goes on to question the effectiveness of our way of teaching for this way of being in the world. He continues...

How do we shape action? I myself have come to the conclusion that the wisdom of the ages tell us, and contemporary psychology confirms it, that there are three fundamental processes for the formation of action.

One such process is discipline, as we may call it. Other things being equal, we can increase the tendency of persons to act in certain ways by inducing in them the expectation that if they act that way, consequences desirable to them will ensue, or if they do not act that way, consequences undesirable to them will ensue.

A second such process is modelling, as it is called by psychologists. Other things being equal, the tendency of persons to act in certain ways is increased when some one who is loved or admired by that person regularly acts that way in

the presence of the person.

Yet a third such fundamental process is that of giving reasons. Other things being equal, one can increase the tendency of persons to act in certain ways by giving them reasons for acting that way — reasons which appeal, of course, to principles that the person in question accepts.

Here I have stated these processes, or strategies, in extremely crude and unqualified fashion. In my book, *Educating for Responsible Action*, I introduced a good many of the needed qualifications. The main point to notice here is that just initiating students into the Christian mind — especially when that is understood as a mind good for all citizens in all seasons — is not likely to have much effect on their actions unless it actually incorporates reasons for acting in certain quite specific ways, and unless it makes appropriate use of discipline and modelling. If the schooling of our children focuses just on mind-formation, then we must expect that when they emerge from school and take up their adult lives, they will talk the Christian mind and live the mind of the world.

I have on various occasions

reflected on the educational implications of these truths — if truths they be. I have suggested that we must begin to see the entire school situation as the educative agent and not just the curriculum. I have raised the question of how Christian schooling can possibly be effective when it occurs in an environment where so much counter-discipline, counter-modelling, and counter-reasoning takes place. I have stressed the importance of praxis-oriented scholarship in the Christian community.

But let me develop my thought on those matters more fully in one of our workshops at this conference. Here let me just observe that as we try to put together a new philosophy of Christian education which pays attention to these truths, we shall in effect have to develop a new anthropology. No longer can we think of human existence as fundamentally giving outward expression to inward thought, those inward thoughts shaped in turn by whom or what we name as God. Sometimes that happens, indeed.

But we are also creatures of

habit and disposition, creatures prone to imitation. These all shape our flow of action. We can by thought and will intervene in the flow of action; but it is quite mistaken to suppose that action as a whole is the expression of thought and will. Our actions emerge from our interaction with reality. We are interactive creatures: We have a structure, and reality has a structure, and we interact.

I fear that you and I have fallen into the habit, characteristic of the modern philosophers, of thinking of the self as some sort of imperial entity, defined by thought and volition, floating unencumbered above the world of body and history. That view will have to go. We are creatures of dust into whom life has been breathed, to whom a mandate has been given along with the freedom to carry out that mandate, in whom openness to God has been implanted. We shall have to learn how to take all these ancient revealed truths seriously together.

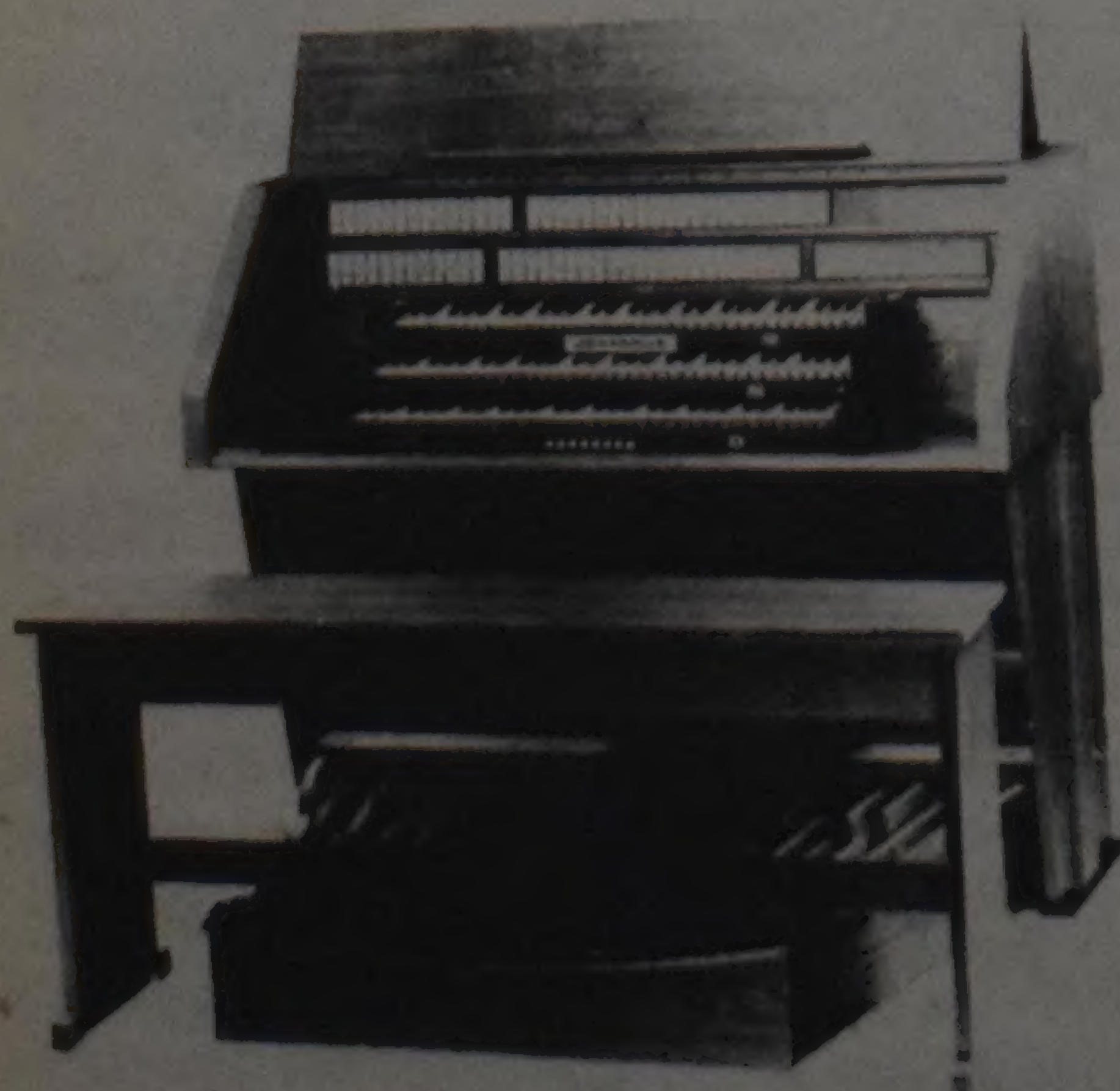
So there is our agenda: In the light of rethinking the life for which we educate and the nature of the person educated, in the context of appropriating and building on the traditions we have inherited, we must rethink and restructure the education we offer so that it does indeed become education

effective for life in that kingdom whose content is shalom and whose Lord is Jesus Christ.

I have spoken of our past and of our future. But let us remember that ultimately our past and our future is in Him who is the first and the last, the beginning and the end, the Alpha and the Omega, the **a** and the **z**, the sowing and the harvest, the Morning Star and the Evening Star, the one who came and the one who comes, the one behind us and the one ahead of us, our source and our end, the glow before our present dark age and the radiance after, the joy before our suffering and the rejoicing which awaits its end, the one who saw our tears coming and the one who wipes away our tears, the one who sang with the stars at their creation and the one who sings with the saints at their re-creation, the one who daily gives us loaves and fish and the one who invites us to His victory-banquet, our servant and our king, our servant-king, King because He served — Jesus Christ, our peace. It is for life in Him — and Yes, for death as well — for life and death in His embrace that we educate.

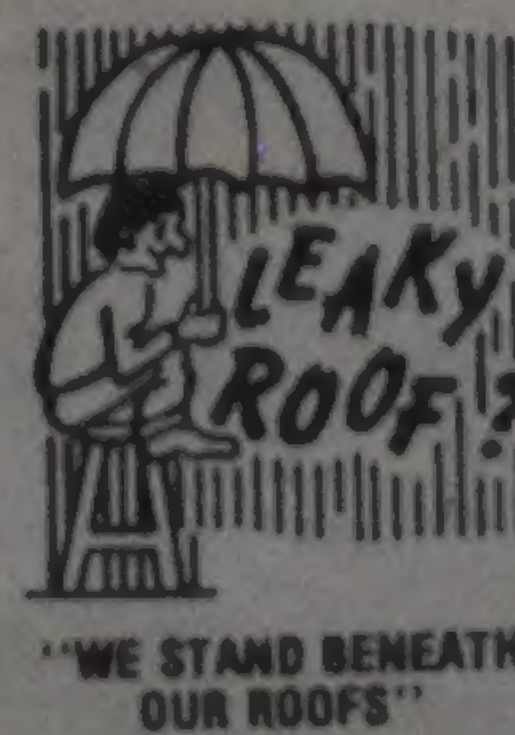
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Feature

Ineke Parlevliet

The King had summoned his sons around his royal seat and they waited in respectful submission for their father to speak. Only once before had they received the order to come before him in his official surroundings, but at that time they had come alone in intervals of years. It was when they had come of age and their princely duties were

bestowed upon them. One day one of them would become King. It was not the custom of the land that the oldest would inherit the throne, but the one who had proven to be the most suitable for this demanding task.

The sons wondered with sudden excitement and fear: had their father perhaps chosen this day to announce his choice? Yet their faces remained calm, not betraying their inner turmoil, trained as they were to master their emotions.

The King looked at his sons with pride and affection. His eyes rested on the oldest of the three who so much resembled himself when he was a young man: the same high forehead over the clear, grey eyes which often looked pensively as if they were probing questions of great importance. The luxuriant blond hair which fell to his shoulders formed a strange contrast with his lean, almost ascetic face and the sharp aquiline nose. He wore his clothes with a certain nonchalance, indicating that he took no delight in worldly pleasures and fashions, but preferred to fathom the depths of soul and mind. Of all his sons the King understood him the best.

He then shifted his eyes to his second son, who seemed to have nothing in common with his parents or brothers. It was as if the boy's face was constantly in motion. His eyes burned with a mysterious fire, dark and brooding at times, soft and tender a moment later. His mouth and nose were delicately shaped, while his dark curly hair and short beard framed his face as if it were a lovely painting. His finely-boned hands with the long tapered fingers betrayed his artistic sensitivity and enhanced the aristocratic beauty of his face and figure.

Almost reluctantly the King took his eyes off him, for even after so many years this son's intriguing features still fascinated him.

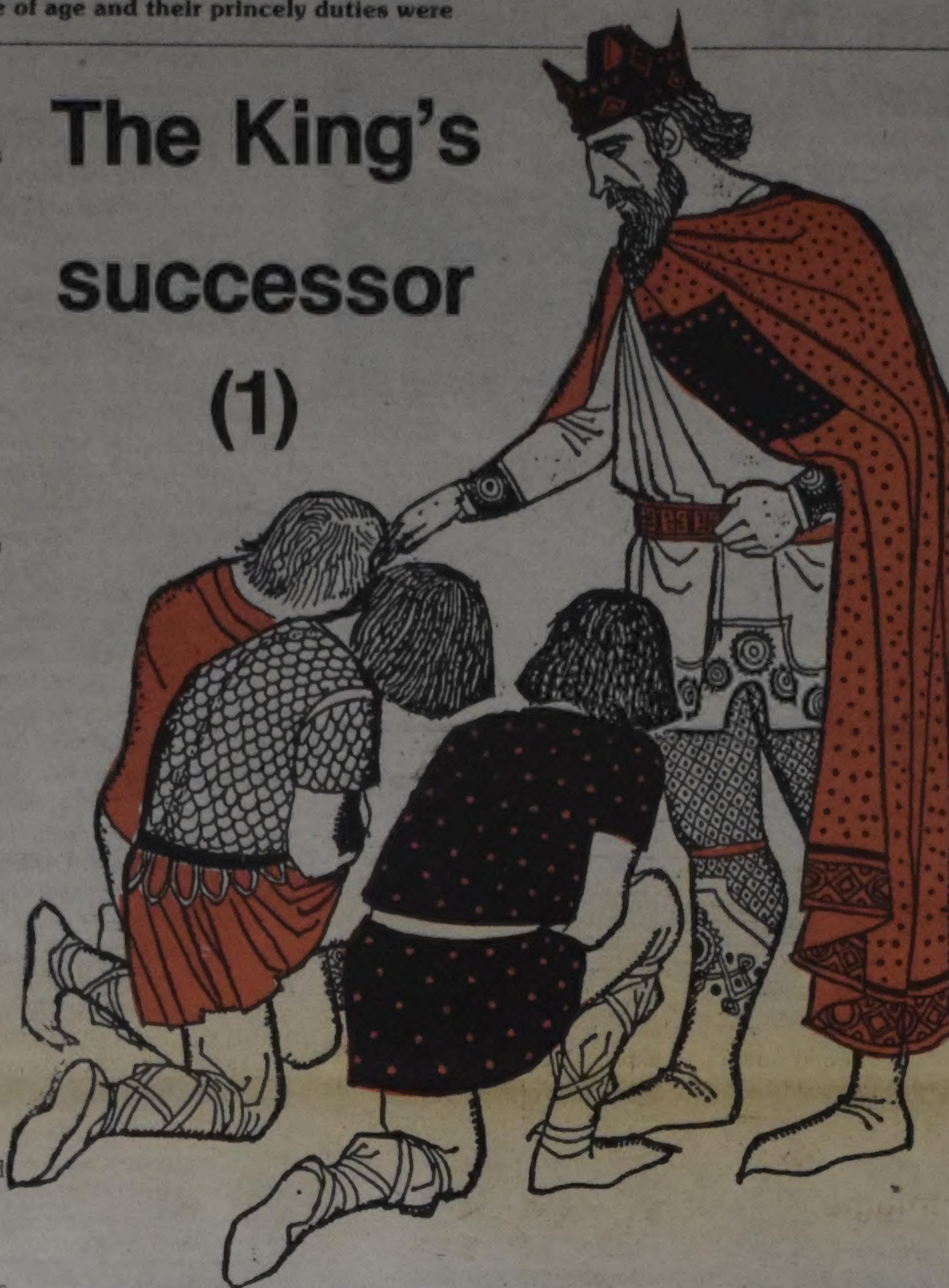
The King looked toward his youngest son. A vague smile encircled the King's mouth. This son with his vivid blue eyes, round dimpled cheek and unruly blond hair, straight and short as wisps of hay, was the apple of his eye. His natural cheerfulness worked as caressing sunshine on every one around him. In looks and character he resembled his mother, who had died giving birth to him.

It was very quiet in the royal audience room. Again the King's eyes rested on each of his sons. Which of them was to take his place? Each of them possessed qualities and talents, yet each of them lacked certain abilities necessary for a reigning monarch. At last the King started to speak.

"I am growing old. My years are numbered and the remaining number is few. The day is approaching that one of you will have to take over my crown and

The King's successor

(1)



"Power can corrupt and absolute power can corrupt absolutely."

responsibilities. The matter of my successor has been on my mind for many, many years. I have watched you and observed you, while all the time I was searching for the perfect ruler. I have come to the conclusion that he does not exist.

"I am too well aware that I myself am not and never have been a perfect king either, although it was my greatest desire to be one. This desire gave meaning to my life, I thought. Yet now that the end is coming closer, I have come to realize how often and how much I have failed in my royal and paternal duties and wisdom and how seldom I have succeeded in what I set out to accomplish. Does this mean that I have lived my life in vain ...?"

The King looked at his sons with

sadness. With his thin blue-veined hand he stroked a lock of snow-white hair from his forehead. The sons did not speak, knowing too well that their father did not expect an answer from them. But the eyes of the oldest one suddenly became more alert, and those of the second one flashed up in a brilliant amber as if the smouldering fire in his soul had been rekindled. The youngest son looked at his father with deep compassion and he needed all his self-control not to embrace him in overwhelming love.

The quiet became more penetrating, almost oppressive. Then the King smiled, banishing his sombre thoughts to the secret hiding place of his heart. His voice was strong again when he went on:

"The selection of a new king is the heaviest task I ever had to face. I cannot

postpone it any longer. The choice has to be made. Soon. And yet... I can't. Not yet. My children, I love you all. I know you as well as a father can know his children, but still there is so much hidden in all of us, which never has surfaced and perhaps never will, things of which we ourselves may not even be aware. As an absolute monarch you will have the greatest power in the country. Power can corrupt and absolute power can corrupt absolutely. Can you wield this power to the benefit of the country and the loyal subjects?"

The King looked from the one to the other, slowly and deliberately, probing, questioning and searching for an answer which he knew was not there.

"You don't know," he continued, "because you cannot know. How then can I know? Yet I have to make a choice. Therefore I am giving you an assignment, which is the same for each of you. Your task is to find the universal meaning of life.

"Perhaps you think this is easy to accomplish, perhaps you will find it extremely difficult. No matter what: the task is yours. You are given one year to accomplish it. Maybe it is too short. I am old now and still I am not sure what the universal meaning of life is. I would like to know. I have to know, for without the answer I cannot select my successor.

"You will leave your home and family tomorrow at dawn. Your favourite horse will be waiting for you and in your own quarters you will find a leather pouch with one hundred gold pieces. It is enough to live on for a year, be it barely. Counting three hundred and sixty five days from today, I expect you back here, your assignment completed. May it be granted that my remaining days on earth will outnumber those of the coming year. My sons, go in peace and return in peace."

Then the king embraced his sons and dismissed them.

To be continued ...

Ineke Parlevliet, a member of the Editorial Board of Calvinist Contact, has written many stories over the years. She lives in Niagara Falls, Ont.

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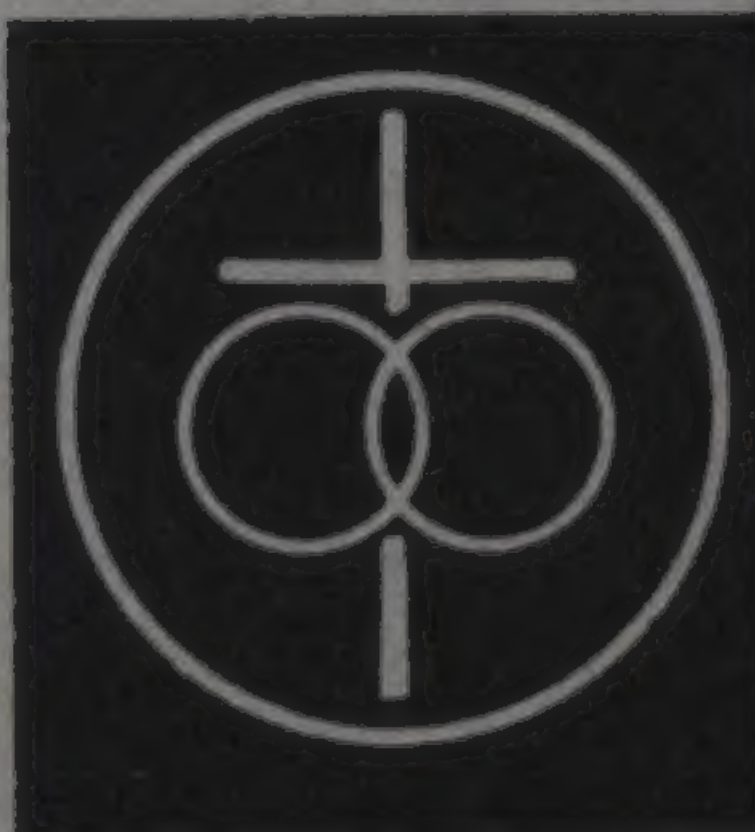
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Basic Christian communities: Light in the darkness

Frank Sawyer

There are times when we have to peel away the packaging to get to the center of things. Our age comprises such an era of unmasking. Young people need more than the packaging of customary ideas and authority, if they are to identify with the church; they need to hear the authentic soul-hitting call of God in their lives. Otherwise we can forget the church from scaffold to pulpit; all will be empty in spite of our middleclass edifices and management success in running the show.

The show

I use a contemporary term: "the show of things." This is one of the most dominant factors in our twentieth century North American life style. Mass communication has heightened the influence of "the show of things" beyond any thinking of it. The three-ring circus has been replaced by the multi-national channeled entertainment which has replaced both the church and the family as "pedagogues." The forces of other influences threaten to become the "demagogues" of even us Christians. The massive persuaders are continually with us, not giving us time for reflection (we are anti-intellectual to the point of heading for illiteracy, especially when it comes to Bible study), nor time for meditation and discussion. There is a great

which belongs to the Lord!

This is a lovely definition. It tells us that we can only be the church when we are HIS. Belong to the Lord Jesus Christ in life and in death, in personal and social-economic-political confession, is a matter of CONVERSION. It is only through grace, by faith that we can live the life of obedient gratitude to Christ Jesus.

I take you for a moment to Latin America. Here, where so many lands have a closed Bible, things are changing. The Bible is being studied as never before. While Bible study in North America is probably declining, here it is definitely increasing. There is a rise of many new communities of faith, a spontaneous combustion by God's Word and His Spirit. Often these new communities of faith are called basic communities (*comunidades de base*). Spiritual bases: Life depends upon a home base. Without a place we call "home," we do not live well. That is true spiritually as well.

The place we Christians call our immediate spiritual home in the world is: the church. This is the basic community where we meet to hear the Word explained and applied; where we pray and rejoice and mourn together; where we build the gifts and are sent out to use them in society.

The struggle

Pretending to young people

the world. We hardly know what the Bible means by "world," for that matter. Because Bible reading is not among our first values. The problem with really discussing "worldliness" is that it might touch our own life-style; so we either abstract to the point of harmlessness, or we pin-point a couple of sins and leave whole areas of daily life out of the picture.

Focusing in

The apostle Paul wrote to the church in Thessalonica that the "man of lawlessness" would come and sit right down in the temple. We do not have to go on a "Holy Land" excursion to look for signs of fulfilment. WE ARE THE TEMPLE OF THE LORD, THE CHURCH. The lawless ones will sit among us. In the plural, because the man of lawlessness can find fulfilment in a COLLECTIVE EXPRESSION. Indeed, has found fulfilment in the grand ideology of the twentieth century: to be a law unto ourselves. The are MANY anti-Christ, John said.

In our time of self-fulfilment nothing is more natural than to demand the "freedom" to be a law, a god, unto ourselves. This explains the great push for legalization of abortion on request; public acceptance of homosexuality as normal; full-scale Sunday business; the erasure of whatever left-overs remain of Christianization.



In Latin America, where so many lands have a closed Bible, the Bible is being studied as never before.

certain emotion... Systematic Bible study will wither. We will not reach out into the community in a life-changing way.

We will not understand that Mary Coleridge (1861-1907) wrote about Christ, the child in the manger.

The safety of the world was lying there.

And the world's danger Conversely, it is quite possible that, measured by the "show of things" the church looks active and growing. But at the same time the message may be watered down to weakest milk. A church that never cuts its molars will be quite tolerated in today's world; because an infantile faith is harmless.

Whatever the "show of things," such a church will not be A VITAL COMMUNITY for repentance, renewal in faith and obedience, growing in an understanding of the Word, exercising the gifts. The church will then become a club that gradually loses members to other "activities" more attractive to out-going North Americans.

Along the way there may be some rallies that survive on nostalgia or pseudo-cathartic emotion. But the church will no longer be the basic community, a powerhouse for converting the lives of you and me back to the demands of obedience to the will of God — a light in the world.

The fork in the road

Deformation or renewal? There is nothing automatic about this struggle of the spirits. God called Israel and He has called the church again and again to renewal. He has sent

prophets, apostles, reformers

A Christian should not say now it is too late. For Christians are always to act in renewed obedience, because God's mercy is new every morning. But if we do not respond, the Spirit will snuff out the candle. We are only one appointment in His agenda. Spiritual life can only continue if we "go steady," accept His vows; renew our marriage to the Groom. Then we can be a basic community living by the promise of Grace.

If we negate so great a salvation, we will see the light of the Gospel fade away and brighten other lands. We shall be left in the darkness of our age which is so eager to be its own light. All over the world the Gospel is growing (Colossians 1:6) — but is it growing "at home," in our base community, as it is in the *comunidades de base* in many lands?

Frank Sawyer is a missionary for the Christian Reformed Church in Puerto Rico.



danger that Christians will have no vision other than the television in these Orwellian years.

On being the church

The church is going through an identity crisis. There is a shaking of the pillars. What does it mean to be the church today? The word "church" is said to come from KURIOS, the Greek New Testament word for "Lord." The church is that

that joining the church is natural or easy is wrong. The young people should know better and need something more genuine. To be the church we must struggle like Jacob until God blesses us. The Christian life is a life of contending with our own fallen nature, with our egoistic mind-set, with the spirit of the age. That is a phrase we do not use so much any more; just as the "antithesis" is not always emphasized nor even defined according to the Bible. We have minimized the struggle against

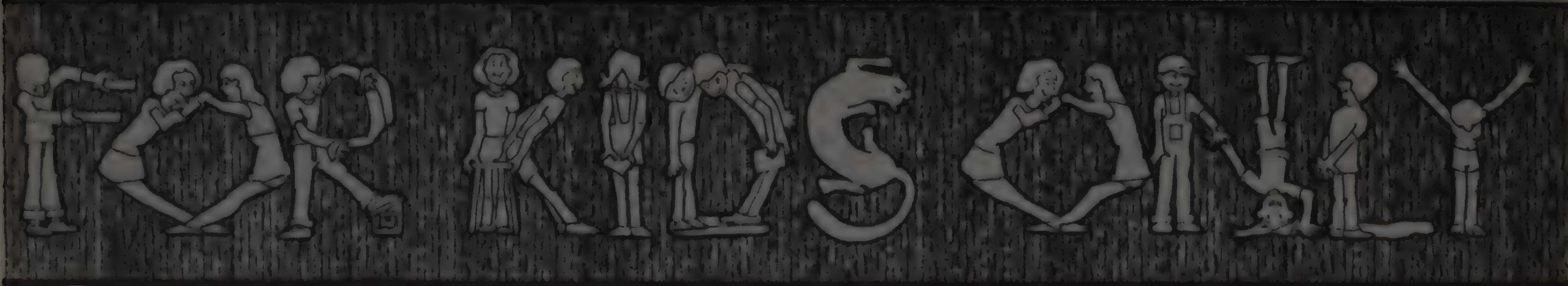
Is this collective lawlessness in the church already? Each church can only know that by looking at its — our — values. There are a series of steps which lead to calling good evil and evil good. Degeneration is a process. People will prefer to minimize the "reading of the law" in worship services. They will not want to hear preaching on strong biblical passages speaking of judgment. They will like the superficial songs. They — we — will go to church for ENTERTAINMENT, or a

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Listen to the snow

Sometimes falling snow sings and zings.

It can sound hushy, slushy, and squooshy.

It can whistle and hiss as it blows. Snow can squeak and creak.

It can crackle and crunch under your boots.

Sometimes it sounds like lots of little feet

tap-dancing on the windows.

Or it can be perfectly silent.

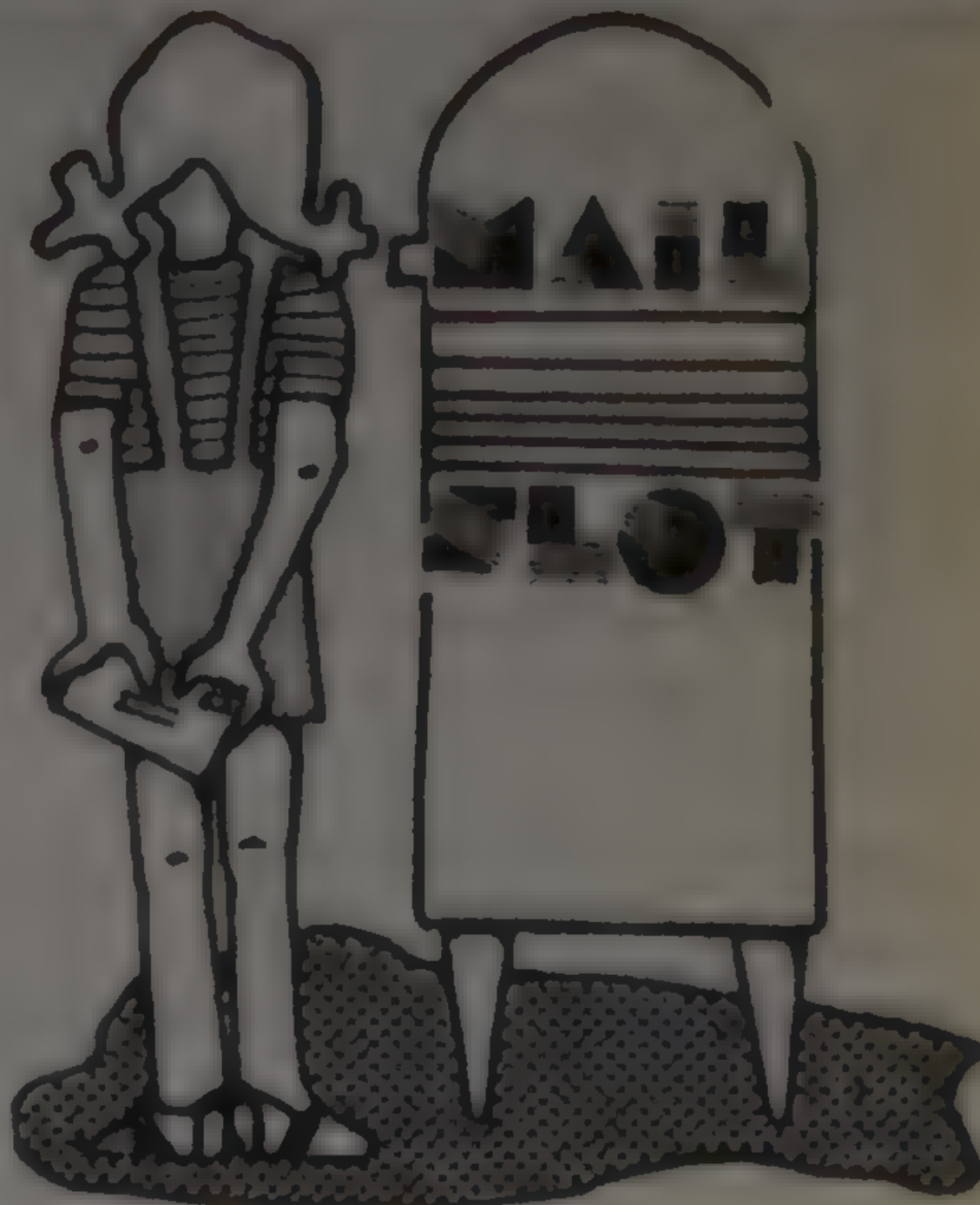


Excerpt from: Margaret Cosgrove, *IT'S SNOWING*, Dodd, Mead & Co., NY, 1980.

Hey kids,

Some people can't wait for spring to melt away the long, cold, snowy winter. Do you ever feel like that? Or do you enjoy winter's snow and ice? There are lots of great outdoor activities that you can only do in winter. Try some of them.

1. Make a "snowpet." Everyone knows how to make a snowman. This winter make your favourite pet from snow. To make it last longer, pour water over it. Make sure the temperature is below freezing.



Mix a little warm honey or maple syrup in a bowl with some very CLEAN snow and eat it with a spoon. MMM!

6. Try to make your own snowshoes from some thin boards. Saw the front ends of the boards into tips. Tie them on to your boot and try walking outside after a heavy snowfall.

Go on outdoors and enjoy the winter season. Dress sensibly and keep moving — winter's snow is lots of fun!



2. Invite your friends over and go tobogganing. You can slide down a hill on anything from a piece of cardboard to a plastic tray. Be sure you choose a safe hill, free of obstacles.

3. Build a tunnel in a big snow drift.

4. Help someone out by offering to shovel their driveway or walk. Run an errand for someone who can't get out.

5. Make yourself a "snow treat."



An amazing heater

While you are busy enjoying the snow outdoors, your body is busy keeping you warm.

Your body produces heat to warm you by burning up fuel. Food is your body's fuel. During the winter, it's important to eat well so that your body has plenty of fuel. The colder the temperature, the more fuel your body will use. A drink of hot cocoa is not only a delicious treat, but a useful fuel source as well.

Your skin is a wonderful coat that covers you and also keeps you warm. When the weather is cold, the blood vessels right under your skin get smaller and keep the blood from the surface of your body. This way the blood keeps warm by staying deep inside your body where it can keep important organs like the heart, brains and lungs warm too. Your fingers and toes get cold first because the blood has been sent to warm the more important parts of your body.

Shivering helps too. It is caused by tiny muscles moving automatically in your skin. The more you move any of your muscles, the warmer you'll be because when muscles are used, heat is produced. Flap

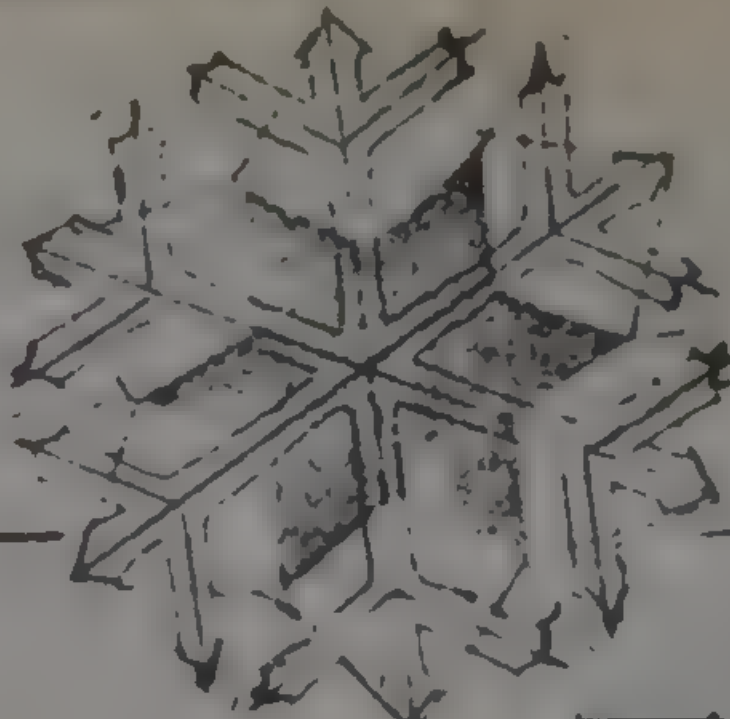
your arms and stamp your feet when you feel cold.

Give your body some help by wearing warm socks and mittens. Don't forget a hat either!

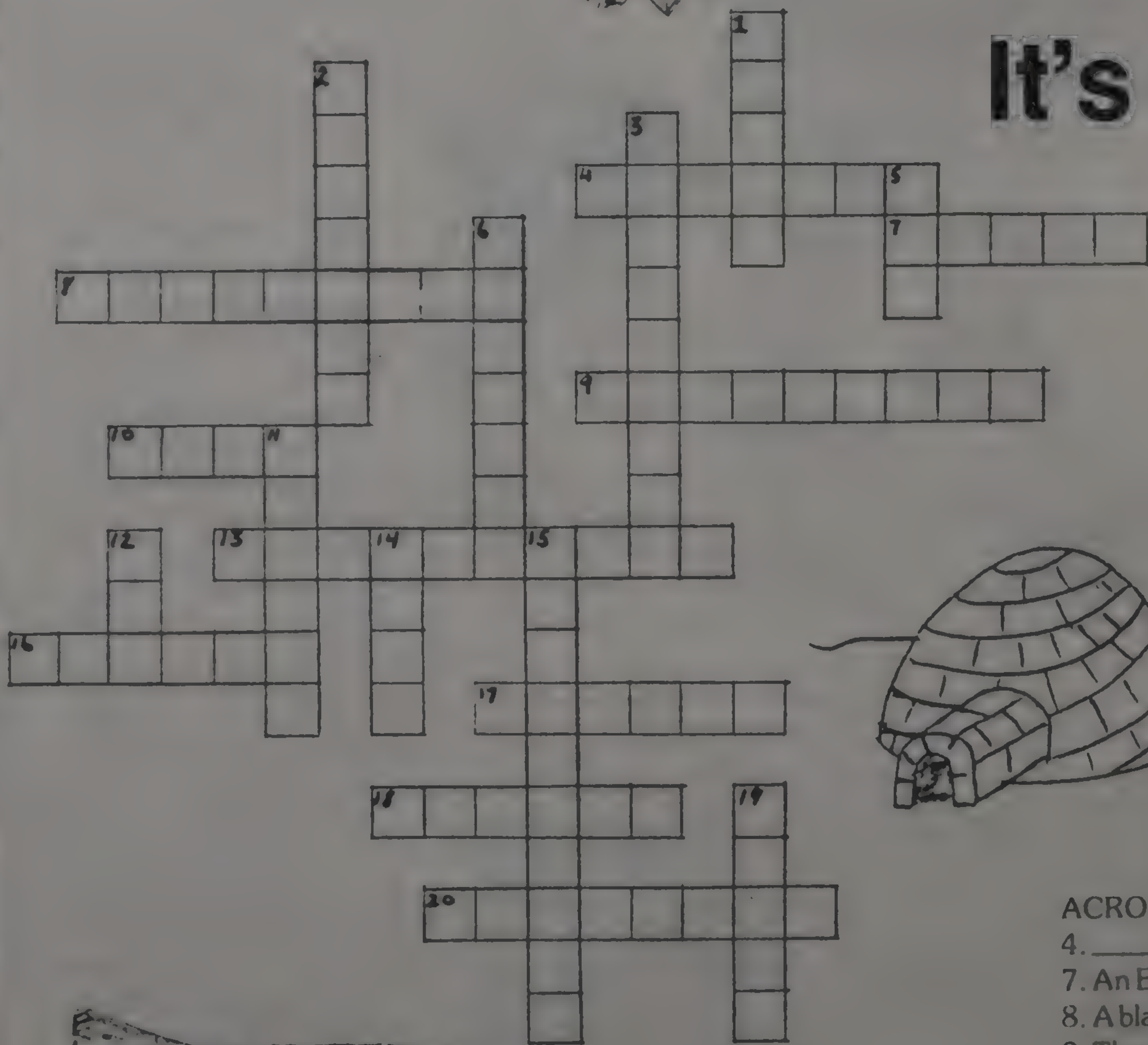
The next time you're out enjoying a few runs on the toboggan, remember to thank your body. As a good servant of the Lord, it's working overtime to keep you warm!

How are snowflakes made?

When water vapour collects around a tiny particle (like a bit of dust) and freezes, it forms a snowflake. Each snowflake is a six-sided ice crystal. Catch some snowflakes on the sleeve of your jacket. You'll notice that no two are identical.



It's winter time



Clues:

DOWN

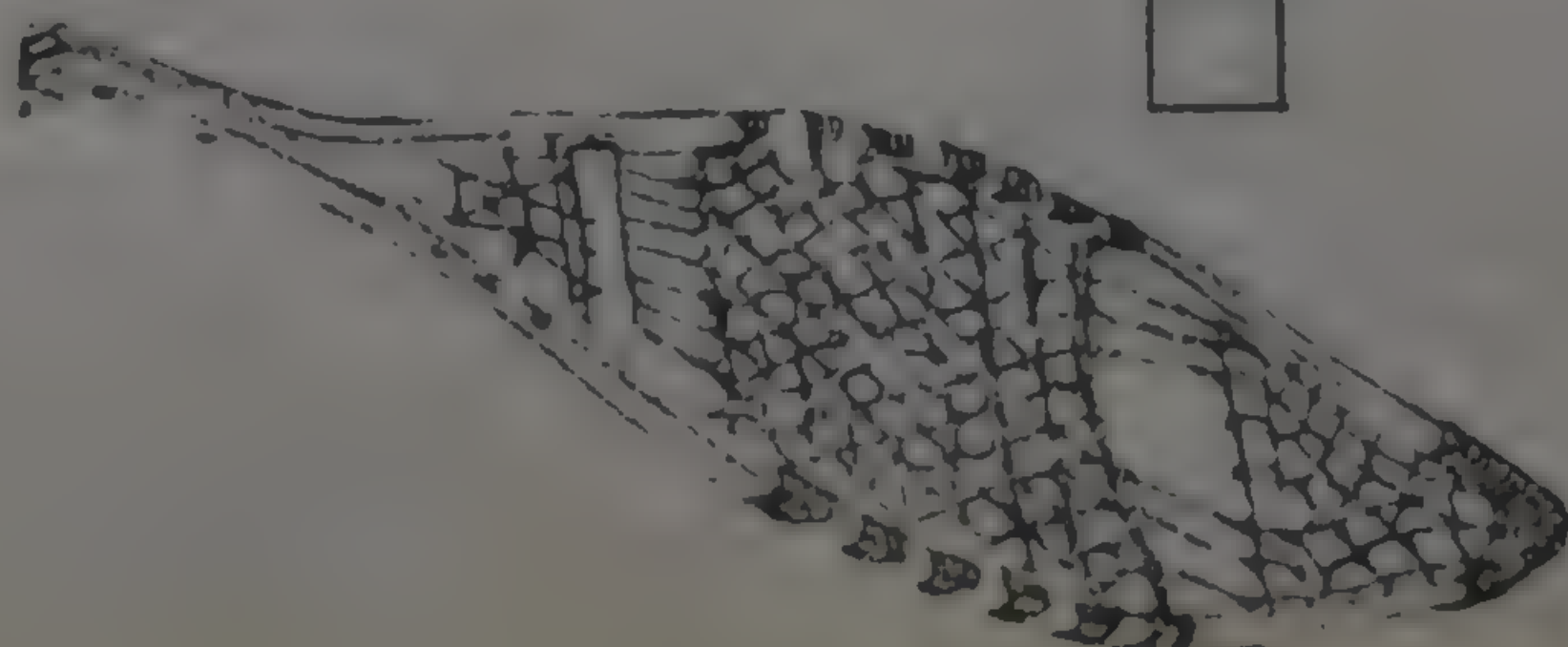
1. A snowy owl is _____.
2. Some birds don't _____.
3. Bears _____ in winter.
5. Each snowflake has _____ sides.
6. A snowflake is an ice _____.
11. Sledding is a _____ sport.
12. Beware of thin _____.
14. Shivering helps keep you _____.
15. The coldest place in the world.
19. Feed the _____ all winter long.

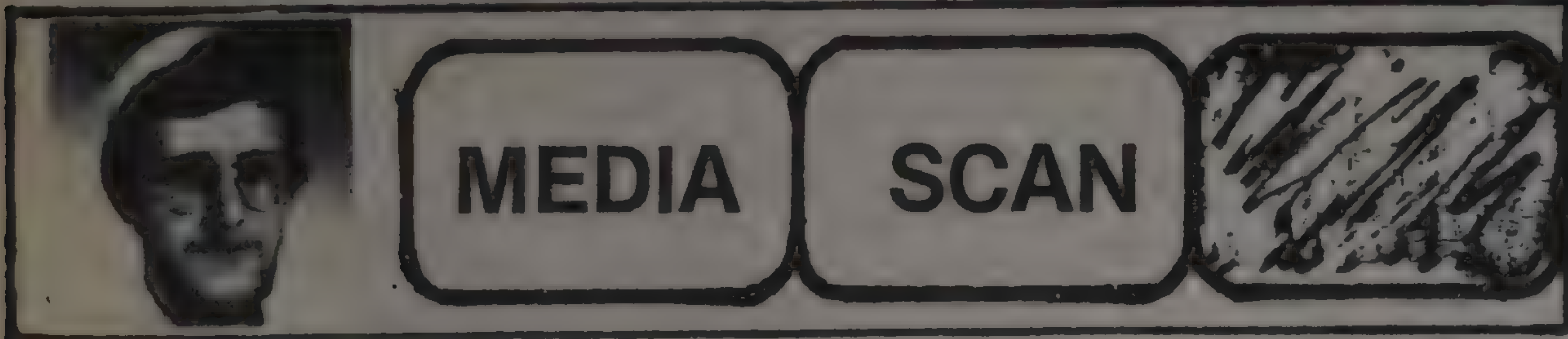
ACROSS

4. _____ keep you warm.
7. An Eskimo house.
8. A blanket of snow is a good _____ for some plants.
9. They help you walk through snow.
10. You can't ski if it doesn't _____.
13. No two _____ are identical.
16. Streams _____ in winter.
17. Dress _____ before you play in the snow.
18. Footprints made in the snow are called _____.
20. A winter snowstorm.

Solution to crossword puzzle

- | | |
|----------------|---------------|
| Down | Across |
| 1. Winter | 4. Mittens |
| 2. Migrate | 7. Igloo |
| 3. Hibernates | 9. Snowshoes |
| 5. Sink | 10. Snow |
| 6. Crystal | 11. Snowdrift |
| 11. Warmly | 12. Ice |
| 12. Ice | 16. Freeze |
| 14. Warm | 17. Warmly |
| 15. Antarctica | 18. Tracks |
| 19. Birds | 20. Blizzard |





Henry Knoop

A review of *The River* (part one)

My wife and I went to see *The River* over the Christmas holidays. It was the first movie we had gone out to see in a couple of months and it felt good to see one in a theatre again. But now as I sit here at my typewriter I feel compelled to offer some kind of judgment on the film: was it good? do I recommend it?

There is, of course, nothing wrong with an expectation for movie-goers to offer some kind of critical opinion. That is a responsibility that comes with attendance. But I sometimes have difficulty proclaiming some kind of "bottom line" judgment, stating whether it was a good film or a bad one. I can say that I don't think *The River* is a great film; nor do I think it a particularly poor one. In fact, it is probably very typical of many movies showing at theatres everywhere — somewhere inbetween. Often when I view films I find in them things I like, or think good, as well as things I don't like, and think poor. What do you do then? Make a list of all the good aspects in one column, the poor aspects in another, total them up and come to a conclusion, an ultimate "good"

or "bad"? I'm afraid it's not quite that simple.

This situation is one shared by all reviewers, whether he or she is reviewing movies, books, plays, or music. Comments and critical opinion on a movie often depend on the reviewer's criteria for evaluation. For example, *The River* has received mixed reviews. Some claim that it's a very good movie with strong performances from Sissy Spacek and Scott Glenn. Another review mocks it as a laughable, totally unrealistic, "Hollywood"-type portrayal of life on the farm. This difference of opinion often results in despair for readers who have grown to distrust reviewers in general: "It's just their personal opinion!"

For film reviews usually three general types of criticism can be distinguished. They are not necessarily exclusive; often the reader can find a bit of each in a particular review. They do clarify, however, some of the different approaches a reviewer can have to a film.

The first type can be identified as cultural or sociological criticism. In this approach the reviewer basically evaluates a

movie for its theme or central message. What is the point of the story? Is it a genuine, realistic treatment of a life situation? Does the film offer some good insight into the problem? If the answers are affirmative, the movie is considered good.

A variation of this type of criticism examines what the movie tells us about its audience or society in general. For example, Charles Bronson's *Death Wish* was a vigilante movie, one where the main character takes the law into his own hands to more effectively deal with crime and criminals. What does the popularity of this movie indicate to us of society's changing standards and opinions?

A second type of criticism is genre criticism. In this approach a reviewer will evaluate a film according to the conventions of that type (ie. westerns, musicals, horror). Is *Halloween* substantially different then its predecessor? Why is an old Clint Eastwood movie, *A Fistfull of Dollars*, a good example of a "spaghetti western"?

Auteur criticism is the third approach, referring to an identifiable "author" in a film.



Usually the auteur is the director who has put his/her particular stamp on a film. The reviewer will often deal with a new movie by exploring its relationship to the director: are similar themes presented? Is there development? Changing attitudes? Popular auteurs today are George Lucas, Steven Spielberg, Francis Ford Coppola, Dustin Hoffman, and Robert De Niro.

I see evidence of all three of these approaches to criticism in reading reviews of *The River*. They offer good insights and provide valuable background

information. But is there one particular approach that is more valuable for a Christian reviewer to use than another? How can all of them help in determining an evaluation of quality and appropriateness for a Christian audience? How can they help in formulating some conclusions about *The River* and other movies like it?

To be continued...

If God is sovereign, justice cannot be democratic

Nick Loenen

To Plato, the great Greek thinker, democracy was not much good. He felt politicians should do what is right - not what is popular. The Bible, too, is not very democratic. It says God is sovereign -- not the people. We need to remember that as we read our newspapers.

Since Dr. Morgentaler's jury acquittal in Ontario, *The Sun* of Vancouver, and other papers, have told us that the people have spoken clearly, and that therefore the law should be changed to allow abortion clinics.

We should note two things. First, no jury represents the people, especially one that is hand-picked by experts imported from the States. Elected persons represent the people. Therefore, until the law is changed the people have not spoken. Secondly, and more importantly, Christians know that right and wrong are not determined by a majority of the people. So even if the people did speak, that of itself does not make it right.

In a secular world there is no greater authority than the people. God was tossed out and the people declared sovereign at the time of the French

Revolution. The American Declaration of Independence, written by the deist Thomas Jefferson, also cuts out God to place ultimate authority with the people. People who become a law to themselves violate the first commandment.

Behind many headlines and much editorial policy lurks a rejection of the first commandment.

So far, the politicians have not heeded editorial advice in favour of abortion clinics — but why? Probably, because most politicians find it difficult to determine which side of the abortion question carries the most votes. The point is they agree, for the most part, that the people should have what they want.

A more reliable touchstone

Christians do well to keep pointing out that beyond public opinion is a more reliable touchstone of right and wrong — namely God's will and good order for human society. For instance, rape is wrong; it is not just bad manners. And even if at some time public opinion would consider rape merely a case of bad manners, rape will still be

wrong.

Some years ago Hitler was the people's choice. Today Morgentaler is the people's choice. When you toss out God, you've thrown out the yardstick to measure-up the people's choice.

We can violate God's very order, but no one can escape it. Violating God's will leads to death. It can also lead to situations that are simply laughable. For instance, if the politicians follow editorial advice and provide legal room for abortion on demand our legal system will become so contradictory as to punish anyone injuring the unborn while protecting those who kill the unborn. Does that make sense? Yet, that is what secularized public media is clamouring for.

Society is more than individuals

Christians need to keep discerning the religious commitments that lie behind headlines and editorials. Why has the *Vancouver Sun* on three occasions highlighted Mrs. Margaret Caldwell's grievances after the Supreme Court of Canada dismissed her appeal recently? Caldwell at the

instigation of the BC Human Rights Commission, has been in the courts for six years contesting her 1978 dismissal from her teaching position at a Vancouver Catholic School because she had married a divorced Protestant.

Again, the media has no appreciation for God's created order which includes social structures such as schools, which are also entitled to their place under the sun.

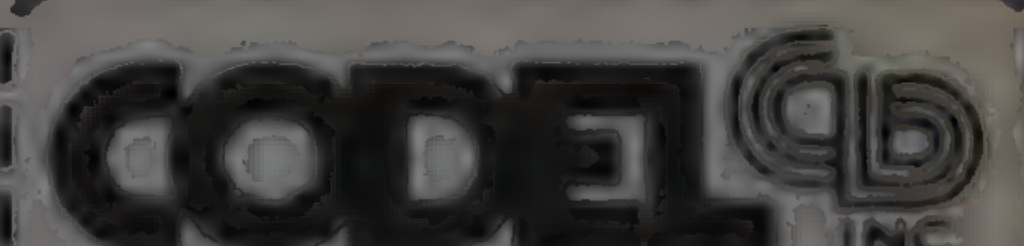
As long as Jesus Christ is King no people can be sovereign. God's will is the parameter of human happiness. In a free society Christians should keep pointing this out. A democracy should never be interpreted to mean that people, even a majority, can do as it pleases. That is a violation of the first commandment.

Nick Loenen is a member of the Christian Church in Richmond, BC.

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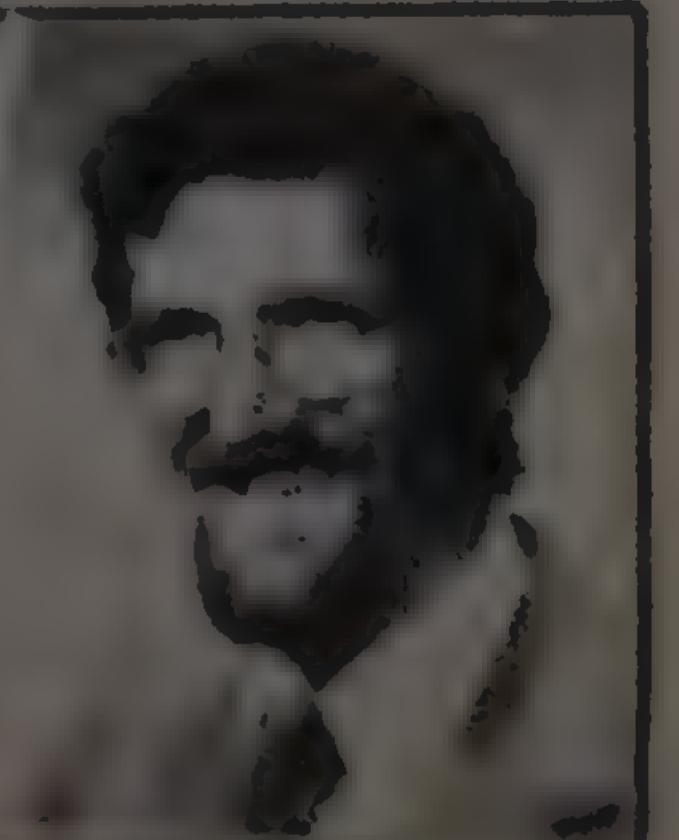
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Issue

Two visions about creation

J.W. Bakker

This is a rather late response to an article by Cecil H. Martin about a "slow" creation entitled "How the last Adam created the first Adam" (C.C., February 17, 1984). Mr. Bakker wanted to reply with an article but was prevented from doing so earlier.

Instant creation

"In the beginning God created the heaven and the earth" out of nothing. The ordering and completion of creation follows in six days. Step by step the Creator puts it in place. From darkness and emptiness to a functional universe.

Light was the first; energy was a counterpart to matter. Water was next organized in a lower and a higher level. Then dry land and sea. After the non-living follows the creation of living things. All kinds of vegetation are put in place. Follow sun, moon and stars in their respective locations and functions. Animals of all kinds are next.

The crowning step comes in the creation of the human being in His image; a very special act of the Creator placing His personal representative on earth, with an assignment of stewardship. "God saw all that He had made and it was very good." Six days.

Slow creation

"In the beginning God created the heavens and the earth" out of nothing. The development of the cosmos follows in a very slow manner taking billions of years. The Creator put all the development power and intellect in the matter and energy which were made some 15 billion years ago. The natural laws which were established by the Creator guided the development (evolution) process under the watchful eye of the Creator.

This is called "process creation." The processes were started and then left to perform. This included the beginning of life from non-life. Some 4½ billion years ago this life is said to have started. And from there on it developed (evolved) on its own, thanks to the original "creative intellect."

From the small beginning of one living cell all the others developed... small plants, small animals, gradually becoming larger and splitting up in the many different kinds of plants and animals which we know at present, either from fossils or from living ones. During all those billions of years, soil layers built up and often covered living things.

In the end, possibly some 1 or 2 million years ago, the Creator watched as a pair of ape-like creatures emerged from the caves and freely walked on two feet, carrying a nearly hairless baby with human features as we know them. From there on the development (evolution)

Such a flood catastrophe changes the face of the earth to such an extent that it is hardly or not at all recognizable. The geology of the earth can be studied with a great catastrophe in mind. Possibly even preceded with smaller scale

blown up legend of a local flood. Process creation needs to declare all of Genesis 1 through 11 a myth. From declaring one section a myth it is only a logical step to consider the Bible mere human writing which reflects the local legends and stories.

when they want to be recognized as Christians.

It is a sore state of affairs that it has come to a battle between "Christians," between scientists who believe the biblical revelation from "cover to cover" and scientists who believe that their scientific insight warrants a new interpretation of parts of the Bible. The Creationists see no scientific evidence which requires a re-writing of the Bible. To the contrary, they find more and more information confirming the Bible. The "theistic evolutionists" hang on to their interpretation of the science findings and reject anything which indicates a younger earth, anything which makes evolution questionable or impossible.

What now?

Theologians are caught in the middle. Some go with the science vision and rewrite the Bible or reject it as "divine" revelation. Some are only adapting their interpretation and declare some parts of the Bible to be myth. Some stay with the belief in the historical accuracy of Genesis. The ultimate liberalization of the revelation can be found in the rejection of all the miracles including virgin birth and resurrection because "science" denies such happenings.

Neither scientists nor theologians can win any word battle about Genesis. Creation is a matter of FAITH only. History has shown that rejection of the historic Adam and Eve leads to rejection of the historic Christ as Son of God and Saviour of sinners.

Jan Bakker is a retired science teacher living in Hamilton, Ont.



produced more and more humans, real humans, which could speak and later even write.

Some left-over violence, and greed, etc. is still present in the human race. This is caused by the development through ages of the violent struggle for survival. This "sin" will disappear through the example of Christ in further development to the perfect and reasonable human.

"Progressive creation" has more action by the Creator claiming that there is "help" from the creator to overcome the difficult steps of going from fish to lizard, from fern to grass, from monkey to man, etc. At such moments "new" traits are given. And for "man," the Creator takes special care to breathe life into this creature.

What does this mean?

The instant creation vision is in full accordance with the revelation in Genesis. The consequences for scientific thinking are clear in providing a framework of supernatural origin. The processes of thought before the actual creation by the "Master Designer" are hidden in the eternity before time was given. In the completed creation there was thus some age level present as we now measure or notice such age. How much age there was in the "very good" creation is not known and cannot be known.

The picture of the perfection was soon marred by the entrance of sin and corruption. Later the disobedience was punished with the great flood.

catastrophies and followed — till the present time — with more of the same. Any statement of what the earth looked like and was like before the great flood is obviously only a guess.

Process and progressive creation confront the Genesis record with critical analysis. The days are considered to be long ages. The acts of creation are limited to the original "super-charge" of intelligence given to matter. The Creator looks at it and guides it through the ages of struggle for survival, violence, death, calamity to the present state. Local catastrophies played a role.

In the progressive vision God steps in every so often when the development needs to take a hurdle. And it can be accepted that God put Adam and Eve in the garden of Eden after changing some ape-like creatures to humans. From there on some adherents of this vision claim that the biblical record can be followed. Except for the great flood and the suggested recentness of the creation of humans.

Confrontation: Belief in biblical revelation or science theories

The scientists who believe in the historical accuracy of Genesis also believe in instant creation. They have no difficulty with the six days and the great flood.

The belief in evolution requires some accommodation of the Genesis records. The great flood is denied and thus the story declared a myth or a

The belief in a slow evolution-type creation is based on the acceptance of the basic evolution principles: self development and survival of the fittest. For these processes very long time-spans are required. The evolutionists are therefore looking only for indications of a very old age of the cosmos.

The literal history of Genesis indicates a rather young earth and this is a constant irritation for these scientists. And more so

On the death of a father

Your folded hands, cold in death,
lie clasped over a silent breast
where the heart has become a dead weight.
Hands that carried and comforted;
held, and helped his children
cross the cruelties of life.
A heart once beating with love.

Your eyes are closed; windows of the soul
shuttered tight until the last day
when they'll let in eternal light
in the twinkling of an eye.
Eyes, once filled with care and compassion;
tear-stained when saddened;
loving eyes, now darkened.

I cry when I touch your silent frame;
tears failing to awake you
from death's sleep.
But blessed are the dead who die in the Lord!
That's how you died!
God has wiped away your tears.
He'll wipe away ours, He said.

**Wm. Suk,
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Note to our subscribers! With this mailing we have switched from a card system in our subscription department to a computer system. To make the transition, has been a lengthy and painstaking process. Every change is bound to create some irregularities. We have checked and rechecked our new mailing list, to make sure that no errors have crept in. However, we would ask our subscribers to please check for themselves the address label on the front page of the paper to make sure that the information there is correct. Please notify us immediately if some part of the label is incorrect. Grace Bowman Subscription department	Marriages HIELEMA-HILL: Mr. and Mrs. Jack Hielema are pleased to announce the forthcoming marriage of their daughter WANDA to MICHAEL, son of Mr. and Mrs. Maurice Hill, both of Lindsay. The Lord willing, the wedding will take place on February 23, 1985 at 5 p.m. in the Lindsay Chr. Ref. Church. Rev. John Heiding officiating.			Wanted Looking for a Dairy Farm as a going concern, close to Christian Reformed church and school. Please state number of acres, cows, price, machinery and type of milking setup. Write to Box #4850, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3
Thanks VAN MARRUM: "Commit your way to the Lord, trust in Him and He will do this" (Psalm 37:5). We would like to thank everyone who congratulated us in person, by phone, with cards or flowers and gifts, at the occasion of our 40th Wedding Anniversary. It was a most enjoyable and unforgettable day with our family and friends from far and near. Mr. and Mrs. T. Van Marrum, R.R.#4, Fenwick, ON L0S 1C0	Anniversaries Buiten Post Strathroy 1940 1985 With much joy and thankfulness to our gracious God and Father in heaven, we announce the 45th Wedding Anniversary of our parents and grandparents, ATE and HANTJE HEIDBUURT (nee Huberts) on February 15, 1985. We pray that God will richly bless them with His word and spirit on this day and in the days that lie ahead as He has done in the past. Congratulations and love from: Jerry & Lucy Heidbuurt; Arlene, Debbie, Lori — Drayton, Ont. Ben & Elsie Heidbuurt; Arthur, Judy Sylvia, Barbara, Dorothy, Alexander, Tammy — Mt. Elgin, Ont. Allan & Joanne Heidbuurt; Jeff, Karen, Scott, Brad — Waterdown, Ont. Anne & Lubbert VanderLaan; Ruth, Michael, Catherine — Regina, Sask. Ena & Herman VanStraten; Herman Jr. — Mt. Brydges, Ont. Temporary address: 22 Marian Rd., Zephyrhills, Florida, USA 34248 1950 January 26 1985 With joy and thanksgiving to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents, SYBREN and BOUKJE DE JONG (nee De Graaf) It is our prayer that the Lord will continue to bless them and keep them in His care. Bill & Jayne DeJong — Jennifer, Lorraine, Joanne, Tina, Lisa Piebe & Maryke DeJong; Anskia, Sybren, Carl Rudy & Jane DeJong; Heather Home address: R.R.#1, Chester-ville, ON K0C 1H0			For Rent Oshawa 3 bedroom semi, 1½ bath, finished rec room, in immaculate condition, on quiet court. Rent to be negotiated. Available March 1, 1985. Telephone (416) 579-1402 or (416) 725-5517.
Births DE BOER: Praise God from whom all blessings flow. With joy and thankfulness to God, the giver of life, we, Ben and Aniela, gladly announce the birth of our son, ARTHUR ISAAC, born November 19, 1984. He is much loved by his sisters Adriana and Valerie. Arthur is the 9th grandchild for Mr. and Mrs. A. De Boer of Selkirk, Ont. and the 7th grandchild for Mr. and Mrs. P. Oosterhoff of Telkwa, BC Address: R.R.#1, Selkirk, ON N0A 1P0 GROENEWOLD: "I praise you because I am fearfully and wonderfully made" (Psalm 139:14). Al and Margaret Groenewold (nee Wassink) happily announce the birth of their second child, KARENA JOYCE, born December 26, 1984, weighing 8 lbs. 4½ oz. A little sister for Jevon. She is the 14th grandchild for Mr. and Mrs. Evert Wassink and the 5th grandchild for Mr. and Mrs. Frank Groenewold. 255 Walnut Hills Dr., San Marcos, Calif. 92069	Obituaries On January 15, 1985, the Lord took home, ANNE KINGMA at the age of 85 Dear husband of Jantje Kingma (nee Willemsma) Dear father of: Minke & Arthur Vandervliet — Dunnville, Ont. Bonnie & Isaac Van Geest — Grimsby, Ont. Roelof & Liny Kingma — Dunnville, Ont. also dear grandfather of 23 grandchildren and 34 great grandchildren Corresponding address: Shalom Manor, 112 Bartlett Ave., Grimsby, ON L3M 4N5	Personal Sincere Christian woman in mid-thirties would like to meet an attractive, outgoing, sincere Christian gentleman. Reply to Box #4853, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 Christian gentleman, 50, wants to hear from a lady in her early forties. Please reply to Box #4851, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3	Employ Wanted 26-year-old husband and father seeks employment as herd worker on dairy farm . Has 6 years experience (1 year dairy). Requires accommodation; eager to learn dairying. Please call Jack at (204) 444-3297. Employment wanted: Ambitious 20-year-old looking for full-time employment. Have experience in dairy farming and greenhouses. Will take anything. Preferably in the Niagara Region. Call Dave Buys (416) 563-7115. Male, 53, married, seeking employment. Sales experience and marketing on a national level. Speaks and writes both Dutch and English. Willing to travel. Write box #4846, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.	Business Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.
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<div><p>W. FRANK REAL ESTATE LIMITED 115 Simcoe Street South, Oshawa Toronto: 683-9250 Oshawa: 576-4111</p><p>DAIRY FARM</p><p>Prosperous turn key operation. Attractive 4 bedroom home, large barn and buildings. 2 silos with unloaders, cows, quotas and full line of machinery to operate farm. 10 min. from Port Perry, church and school. 35 min. to Oshawa. Great operation and location. \$495,000.</p><p>Call JIM WONDER 576-4111 (Oshawa) 683-9250 (Toronto) or 985-3530 (Res.)</p><p>W. FRANK REAL ESTATE LTD.</p></div>				
<div><p>EDMONTON CHRISTIAN SCHOOLS</p><p>Our system is now inviting inquiries and applications for teaching positions for the 85/86 school year.</p><p>Administrative openings: PRINCIPALSHIP in Christian High School and Elementary Junior High School</p><p>Possible teaching positions open in: elementary intermediate junior high senior high</p><p>The four schools in our system have a diversified teaching staff, teaching students from grades K-12, with the added services of a curriculum coordinator and resource teachers. This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth. Educators interested in joining a school community which seriously reflects upon its educational perspective, are invited to contact:</p><p>H.P. Visscher 14345 McQueen Road, Edmonton, Alberta T5N 3L5 Tel: (403) 455-8515</p></div>				
<div><p>The Ontario Government, through its Chaplaincy Services Section, is again providing bursaries for clergy who are interested in taking the one-year internship training program of Supervised Pastoral Education</p><p>This program has been one of the ways parish clergy have prepared themselves for the possibility of moving into the various chaplaincy positions that are available.</p><p>The Government is again making available a total of eighteen \$6,000.00 bursaries for clergy who are interested in enrolling in this course.</p><p>There are three locations where this training is being offered.</p><p>1) Ministry of Correctional Services Ontario Correctional Institute, Brampton, Ont.</p><p>2) Ministry of Health Queen Street Mental Health Centre, Toronto, Ont.</p><p>3) Ministry of Community and Social Services Rideau Regional Centre, Smith Falls, Ont.</p><p><i>For more information, contact:</i></p><p>Rev. Carl D. Tuyl 238 Bessborough, Drive, Toronto, Ontario M4G 3K3 Phone: (416) 486-7998</p></div>				
<div><p>Help Wanted</p><p>Help wanted: To work on modern farrow to finish hog farm, starting April 1, 1985. Preferably young married man. House available. Write to Harry Burgsma, R.R.#6, Goderich, ON N7A 3Y3 or phone (519) 529-7982.</p><p>Elderly gentleman living in Listowel, Ont., requires house-keeper who speaks Dutch and/or Friesian. Duties to begin May 1985. Please call (519) 271-5626.</p><p>Full-time farm worker required in the Niagara area. Phone: (416) 563-8409.</p><p>Child care for a 1-year-old wanted in the Greensville, Dundas or West Hamilton area. Initially 10 hours per week. Flexible hours preferred. Please call (416) 627-4921.</p><p>Experienced herdsperson required for dairy farm in Northern Ontario, 4 bdrm. house supplied; located close to CRC and Christian school. Reply to Harry Prenger, R.R.#5, Thunder Bay, ON P7C 5M9; (807) 939-1156.</p></div>				
<div><p>More Help Wanted ads on page 17</p></div>				

Classifieds/Events

Help Wanted

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The person will be primarily responsible for the capital fund raising drive and preferably will have some experience in fund raising or financial planning. The position will lead to a permanent appointment upon completion of an initial probationary period. Salary will be commensurate with experience.
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London: Jan. 21, Feb. 11, Mar. 4 & 25, April 15
Kitchener: Jan. 23, Feb. 13, Mar. 6 & 27, April 17
St. Catharines: Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

CALENDAR of events

Jan. 7 - Apr. 19 Maps and Compasses: charting our course in a changing world; sponsored by the Institute for Christian Studies. Watch for advertisement.
Brampton: Jan. 7 & 28, Feb. 18, Mar. 11, Apr. 1
Chatham: Jan. 10 & 31, Feb. 21, Mar. 14 & 28
Sarnia: Jan. 11, Feb. 1 & 22, Mar. 15 & 30
Willowdale: Jan. 16, Feb. 6 & 27, Mar. 20, Apr. 10
Winnipeg: Jan. 17, Feb. 8, Mar. 1 & 21, Apr. 11
Thunder Bay: Jan. 19, Feb. 9, Mar. 2 & 23, Apr. 13
London: Jan. 21, Feb. 11, Mar. 4 & 25, Apr. 15
Kitchener: Jan. 23, Feb. 13, Mar. 6 & 27, Apr. 17
St. Catharines: Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

Feb. 7 Inauguration of Dr. Hendrikus W.H. Van Andel as 2nd President of the King's College at 7:30 p.m. at Third Chr. Ref. Church in Edmonton, Alta.

Feb. 9 "Radical Hospitality: opening homes to ex-offenders" is the theme of a conference being held from 8 a.m. to 4:15 p.m. at the Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale. Guest speakers are David and Ruth Rupprecht, who are parents operating an "open home." They have written a book in which they share their experiences: *Radical Hospitality*. The conference is sponsored by Open Homes, a group of Christians in the Toronto area who open their homes to ex-prisoners for support, regular visits and temporary stays. For more information call Adrian VandenBerg (416) 466-8700 (evenings) or Harry Nigh (416) 769-8510 (days).

Feb. 11 "Co-Working in God's Kingdom, a Biblical Mandate: Barriers to Overcome." Panel discussion sponsored by the Committee for Women CRC. Panelists: Mary VanderVennen, Christian Counselling Serv., Dr. Harry van Belle, Redeemer College, Dr. George VanderVelde, I.C.S. Willowdale CRC, 70 Hilda Ave., Willowdale; 8:00 p.m. Refreshments and discussion.

Feb. 16 Festival of Five Male Choruses; First Chr. Ref. Church, Hamilton. Reserve tickets at \$4.00 from Director Harold DeHaan at 330 Thayer Ave., Hamilton; phone 389-2104.

Feb. 19 **Rescheduled event:** Meeting of Interest to young and old, male and female. Structure and Direction in the Feminist Movement (Against Polarization in the CRC). Discussion to follow. Dr. Al Wolters, Associate Professor of Religion and Theology and Classical Languages at Redeemer College; 8:00 p.m., Strathroy East CRC.

Feb. 18 & 19 First Annual Convention R.C.B.P.A. at the Hamilton Holiday Inn, Hamilton. For information contact (416) 549-8024.

Organ recitals featuring John William Vandertuin:
February 10: All Saint's Cathedral, Edmonton, Alta.; February 11: Maranatha Chr. Ref. Church, Lethbridge, Alta.; February 12: Sunny Brook United Church, Red Deer, Alta.; February 15: Knox Metropolitan United Church, Regina, Sask. For details see local advertisements.

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5. P-Q3,	P-K3;
6. P-K4,	KN-K2;
7. R-K1,	O-O;
8. P-K5,	P-Q3;
9. PxP,	QxP;
10. QN-Q2,	Q-B2;
11. N-N3,	N-Q5;
12. B-B4,	Q-N3;

Black:
L. Pachman
Czechoslovakia

White	Black
13. N-K5,	NxN;
14. N-B4,	Q-N4;
15. RPxN,	P-QR4;
16. B-Q6,	B-B3;
17. Q-B3,	K-N2;
18. R-K4,	R-Q1;
19. QxBch!	KxQ;
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821-8693

Next Issue

Dated	Mailed	Classified	Display
Fri. Feb. 1	Tues. Jan. 29	Thurs. Jan. 24-8:30a.m.	Wed. Jan. 23-8:30a.m.
Fri. Feb. 8	Tues. Jan. 29	Thurs. Jan. 31-8:30a.m.	Wed. Jan. 30-8:30a.m.
Fri. Feb. 15	Tues. Feb. 12	Thurs. Feb. 7-8:30a.m.	Wed. Feb. 6-8:30a.m.

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Drayton senior citizens

MVT
The Young People's Society of the Drayton, Ontario Christian Reformed Church surprised the church's senior citizens, widows, and widowers, by inviting them to a Christmas banquet.
Though the senior citizens enjoyed a free dinner, the young people asked their parents and friends to attend for \$6.00 per plate. The room was filled to capacity. St. Nicholas also made an appearance.
Following the dinner, a program emphasized the true meaning of Christmas. According to a report by attendee Tom Lise, "Everyone went home thankful they had attended this banquet... A lot of credit for the dinner and program goes to the young people of the church."

Dutch

Persoverzicht

Carl D. Tuyl



De zitting van het parlement hervatte in de afgelopen week en er zullen nu toch eens zoden aan de dijk gezet moeten worden. Tot nu toe is er nog niet veel parlementair werk verricht, maar het zal toch gauw moeten gaan gebeuren. Er wordt tenminste alvast hard gewerkt in het Ministerie van Financien dat in een maand of drie met een begroting voor de dag zal moeten komen.

Het lijkt er op dat onder de druk van de gezamenlijke oppositie en vooral ook door ongunstige reactie onder de stemgerechtigden, de regering haar plan voor een radicale verandering van sociale bijstand heeft laten varen. Zowel de prime-minister en de Minister voor Volksgezondheid kondigden aan dat kinderbijslag en ouderdoms-pensioen universeel uitgekeerd zullen worden.

In Quebec heeft Levesque een politieke overwinning behaald toen de Parti Quebecois met hem instemde om het thema van soevereiniteit maar in hele kleine letters in het partyprogramma te schrijven. Het was een overwinning die heel veel op een nederlaag leek want het heeft de partij veel schade berokkend. Het is een bloedlating

geweest om het zo maar eens te zeggen. Men is in Quebec niet zo sterk van mening dat de huidige premier maar door moet blijven gaan. Volgens een recente publiek opinie onderzoek bleken 47 % van de bevolking Levesque op vervroegd pensioen te willen sturen.

En over pensioen gesproken: dat gaat duurder worden. De Minister van Financien zei dat er meer premium betaald moest worden omdat er zulk een belangrijke bevolkingsverschuiving aan de gang is. De gemiddelde leeftijd in Canada blijft stijgen.

Als een droevig teken des tijds werd er bekend gemaakt dat veiligheids-politie in het parlement nu gewapend is met revolvers. De maatregel werd nodig na de schietpartij in de provinciale Kamer in Quebec City.

Een Cruise raket werd getest in een vlucht over Alberta. Protest-demonstraties tegen dat gebeuren trokken nog minder belangstellenden dan de tweede dienst op een kouwe winterdag.

President Reagan begon zijn tweede ambtsperiode met veel galavertoon. De president heeft twee

doeleinden die hij gedurende de volgende vier jaar zou willen bereiken: de stabilisering van Amerika's ekonomie en tenminste enig resultaat in kernontwapening. Of hij daarin zal slagen staat te bezien. Laten we het hopen.

Het ongewoon koude weer in Europa vraagt meer en meer slachtoffers. Ook in Amsterdam en Woerden ontploften gasleidingen met ernstige gevolgen. En nu we toch in Nederland zijn aangeland mag ik U vermelden dat Albert Heijn zuurkool aanbiedt voor 59¢ per 500 gram terwijl het spek dat deze lekkernij natuurlijk moet vergezellen afleverbaar is voor de prijs van 79¢ per 100 gram.

Er waren weer ooievaars in Friesland. Niet omdat het geboortecijfer terug loopt maar omdat de ooievaar nu eenmaal in het Friese landschap hoort. Twaalf van die majestueuze vogels werden uitgezet in Spanga. En er werd een herdenkingssteen geplaatst in een muur van het Huis van Bewaring in Leeuwarden. Dit is in herinnering aan de op 8 December 1944 gepleegde overval

door het verzet.

En weet U wat een Samen-op-Weg gemeente is. Dat is een gemeente die gevormd werd door fusie van hervormden en gereformeerden. Ik vind dat niet alleen een mooie naam Samen op Weg, ik vind het ook een lofwaardig streven. Misschien is het U ontgaan maar op de Hervormde Synode hier in Noord Amerika werd ook in de afgelopen zomer een besluit genomen waarin werd aangedrongen op nauwe samenwerking en eventuele fusie met het Christian Reformed kerkgenootschap. Misschien kunnen we hier ook wel samen op weg gaan.

Mijn vrouw en ik zijn ook samen op weg, maar dat is naar Kingston. Mijn hele hebbe en houwe zit nu al bijna in dozen. Ik ben mijn portemonnaie ook kwijt. Niet dat het veel verschil maakt hoor.

Een dure eredienst

Er was grote vreugde toen Nederland bevrijd werd in 1945. Maar niet voor de meisjes die op een te goede voet stonden met de duitse soldaten. Ze moesten onderduiken. Wie wilde hen helpen? Ze werden opgespoord en dan kaalgeknipt. Daarna durfden ze zich niet in het publiek te vertonen. Als je zo'n meisje zonder haar op het hoofd zou zien, dan wist je het wel; die hield zich met de Duitsers op, en was te vriendelijk tegen hen geweest.

N.S.B.'ers werden ook opgepakt en naar een interneringskamp gebracht. Dat kamp lag in de Noord-Oost-Polder. Mijn kapper werd ook opgepakt en op transport gesteld naar dat kamp.

Hij werkte in een drukkbeklante kapperszaak. Hij had in deze zaak zoals men dat noemde: 'zijn eigen stoel'. De eigenaar van de kapperszaak was een N.S.B'er. Mijn kapper,

een jongen van 20 jaar, was Rooms-Katholiek, en geen N.S.B.'er. Toch werd hij toen de eigenaar van de zaak werd opgepakt, ook opgepakt en vervoerd naar het kamp in de N.O.P.

Kan dominee helpen?

Zijn verloofde ging naar de pastoor, en vertelde hem de hele geschiedenis. De pastoor wist ook wel dat hij geen N.S.B'er was, maar hij kon toch op dat moment niets voor zijn parochianen doen. De verloofde was daardoor erg teleurgesteld. Toen ze thuiskwam zei haar moeder: waarom ga je niet naar de dominee van onze kostganger. Die heeft al zo veel mensen geholpen in de hongerwinter, misschien weet hij wel raad in dit geval.

Vol moed belde ze aan bij de gereformeerde pastorie. De dienstbode deed open. De vraag was: of ze dominee wel

even kon spreken. Dat was mogelijk. Nadat ze het verhaal verteld had, belde ik de B.S. op en vroeg naar mijn kapper.

Ja, die was op transport naar de N.O.P. 'k Had gelukkig juist iemand aan de telefoon die ik kende. Hij wist ook dat de accu's van de ondergrondse in de kelder van de pastorie werden

De twee roomse jongelui bleven geruime tijd bij ons kerken. Toen ze echter in 't volgend voorjaar plannen hadden om samen te trouwen werd de drang van de familie zo groot dat ze weer naar de roomse kerk gingen, en na enkele maanden de stoute schoenen aantrokken om de

N.S.B.'ers per ongeluk terecht was gekomen. De gereformeerde dominee heeft er toen voor gezorgd dat hij voor de zondag weer thuis kwam."

"Dat mag allemaal waar zijn," zei de pastoor," maar het is toch een zonde, die gebiecht moet worden. Daar moeten jullie nu eerst maar eens over nadenken. Ga maar even met mij mee naar de kerk. Daar zal ik jullie geruime tijd alleen laten, en als ik terug kom verwacht ik dat je met berouw belijdt dat je een voet gezet hebt in de protestantse kerk, waar jullie niet behoren."

Een hele tijd liet de pastoor hen samen in de grote onverwarmde kerk zitten. Ze waren allebei boos, en naarmate de tijd verstreek werd hun stemming er niet beter op.

Eindelijk kwam de pastoor terug. Hij merkte al spoedig dat hij niets kon bereiken met deze twee jonge mensen. Toen zei hij: "Och, jullie zijn ook nog zo jong, je ziet nog niet in wat voor zonde je gedaan hebt door niet hier maar daar" — en hij wees in de richting van de gereformeerde kerk," in het zelfde dorp—te kerken. Ik zal je die zonde dan maar vergeven om jullie ouders, want wat zouden die er een verdriet van hebben als jullie niet in deze kerk zouden trouwen.

Ik verwacht jullie dus hier op de afgesproken datum, en denk er om: het is een mis met drie heren, breng dan ook honderd twintig gulden mee!"



Onder de streep

John Van Harmelen

geladen. Ik legde hem de zaak van de kapper uit, en vroeg of hij er niet voor zorgen kon dat de jongeman naar zijn woonplaats kon terugkeren.

Zo gezegd, zo gedaan. Nog voor de zondag was mijn kapper, die absoluut geen 'quisling' was — al was de schijn wat tegen —, weer thuis. En zaterdagmiddag kwam hij met zijn verloofde naar de pastorie om te bedanken. Die zondag waren ze ook samen in de morgendienst.

In die dienst was er ook een Jood die ik tijdens zijn onderduiken geregeld bezocht, en van leesmateriaal voorzag. Hij achtte zich verplicht mij 'een tegen bezoek' te brengen! Er was ook een gemeentelid in de kerk, die uit het concentratiekamp Vught was losgelaten. Hij was daarheen gebracht omdat hij clandestien varkens geslacht had.

pastoor te vragen hen, 'het sacrament van het huwelijk' te geven.

Eerst zonde biechten

De pastoor ontving hen welwillend. Nu is het in de roomse kerk de gewoonte dat het sacrament van het huwelijk alleen gegeven kan worden aan parochianen die eerst het sacrament van de biecht hebben ondergaan. En de pastoor maakte hen dat ook terdege duidelijk, want zo zei hij: jullie zullen toch voordat ik jullie huwelijk kan bevestigen eerst je zonden aan mij moeten biechten. En vooral die grote zonde dat jullie zo vaak in de gereformeerde kerk bent geweest.

Toen zei het meisje: "Dat is absoluut geen zonde. Weet u nog wel dat u niets voor mijn verloofde kon doen toen hij in de N.O.P. in het kamp van de

Honderd Jaar Christelijk Onderwijs te Oostermeer

In Mei 1985 is het honderd jaar geleden dat te Oostermeer de Christelijke School werd opgericht.

Ter gelegenheid van dit jubileum wordt er op Zaterdag 11 Mei een reünie georganiseerd voor alle oud-leerlingen.

Op het programma staat o.a. een gezamenlijke maaltijd.

Op Zondag 12 Mei wordt er een dankdienst gehouden met koffie na. Tevens is op deze dagen een gedenkboek, bevattende de geschiedenis van de school en veel oude foto's, te verkrijgen.

Opgave van deelneming aan deze reünie graag voor 1 April 1985 bij:

Mevr. B. Annema-Laroui
Torenlaan 2, 9261 VZ Oostermeer
Tel: 05129-1243

Zondagsrust op Urk geldt niet voor cafe's

De gemeenteraad van Urk had in 1983 besloten, in de Algemene Politie Verordening een artikel op te nemen, dat cafe's en restaurants op zondag gesloten moesten zijn. Dit om de zondagsrust te eerbiedigen.

Maar minister van binnenlandse zaken, Rietkerk, waaronder de politie ressorteert en daarmee ook politie-verordeningen, heeft het Urker besluit vernietigd. Zijn argument was dat cafe's en restaurants niet per definitie de zondagsrust verstoren.

Het meest merkwaardige bij deze, nu vernietigde zondagsrust regeling is, dat er vorig jaar een Chinees restaurant op Urk kwam. En dat etablissement heeft zich nimmer aan de zondags-sluiting gehouden en is daar voor ook nooit verbaliseerd. Wellicht wilde Urk geen rem zijn op de liberalisering van China's economisch beleid.

Koud weer brengt werk voor schaatsen-fabrikanten

De plotseling ingetreden strenge winter, compleet met sneeuwval, (overigens is het nu iets minder koud) heeft veel vreugde gebracht onder de verkopers van wintersportartikelen. De omzet van langlauf ski's, schaatsen en in het bijzonder snowboots is omhoog geschoten. De importeurs van deze dik gevoerde sneeuwlaarzen zijn bijna door hun voorraden heen, langlaufskiën in eigen land lijkt een rage te worden, en de schaatsenfabrieken maken overwerk.

De Weesper schaatsen fabriek Viking meldde: Als de verkoop in dit tempo doorgaat, kunnen wij deze met onze productie niet bijhouden. Nijdam in Heerenveen verklaarde dag en nacht werk te hebben om aan de vraag te kunnen voldoen. En schaatsenproducent Zandstra in Joure gebruikte een "understatement" door te zeggen dat het echt veel drukker is dan in Augustus.

De gewone winkeliers en ook de warenhuizen hebben deze laatste dagen echter een omzetsdaling geconstateerd. Maar of dit werkelijk aan koude en sneeuwval is te wijten is niet zo zeker. Na de December feestdagen is er immers altijd een terugval bij de verkopen.

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Books

Fiction

A Dutch treat

The Emerald Ring, based on a legend from The Netherlands. Lini R. Grol, with b/w ill. by the author. Trilliumbooks, Fonthill, Ont. Margaret Nieboer.

This small book will be of special interest to those who are related or acquainted with people from The Netherlands province of Friesland. *The Emerald Ring* is an age-old story, told at mother's or father's knee or in the schools in Nederland. It has been told in poetry and prose in the Friesian language as well as in the Dutch of The Netherlands.

The Emerald Ring plays an important part in this lovestory, set in a time of hunger and starvation in the, at that time, important port of Stavoren in Friesland.

This book is dedicated to the people of Friesland who during World War II generously opened their homes to the homeless and

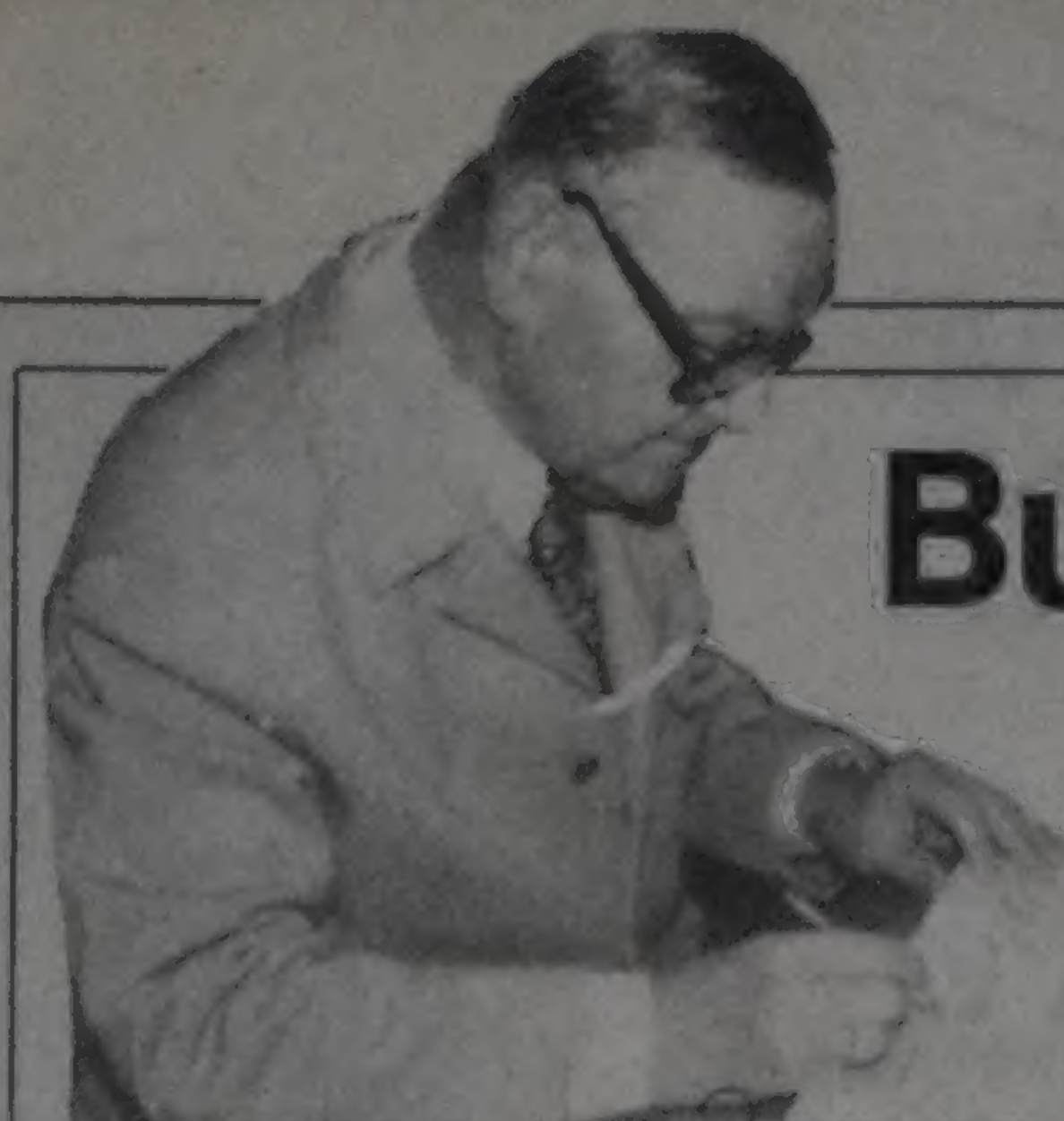
shared their food with the hungry. Among them, the author with her family and many of her friends. This is, therefore, a thank you to

those Friesians.

Those from The Netherlands will be able to share this legend with their children and grandchildren, who will be able to read it themselves. It is part of their heritage, and something they should like to know.

This is the nineteenth book by this author who seems to specialize in small books of tales and poetry. The exception is her book *Liberation* which is autobiographical and tells the story of her and her parents in the latter part of the war and the liberation. For this book she received the Canadian Authors Award 1983 from the Canada Club.

Lini Grol is well known for her scissorcuttings which adorn all her books except two. She has often been seen on TV in Canada as well as the US to demonstrate her work, and has gone to schools and libraries to read her poetry, tell her stories and display her cuttings.



Building on the rock

Treasure and heart

For where your treasure is, there will your heart be also. Matthew 6:21.

In Biblical language the heart is the centre of our whole being. The poet of Proverbs says: "Out of the heart are the issues of life." This means that when we set our heart on a thing our whole person is involved, so that we are busy with it in our thinking and acting. We don't have much attention for other things anymore.

Boys can be so absorbed by sports that only what concerns sport is uppermost in their minds. Women can be so preoccupied with their appearance that it demands all their attention. A man can be so enwrapped by his work or his hobbies that he neglects his family.

The question is: Which things do we treasure in our lives? Because there will be our heart.

Jesus spoke this word in connection with laying up earthly treasures for ourselves. But don't forget that the term "earthly treasures" can have a wide and general meaning.

Jesus warns us against earthly-mindedness. We would like to compare it with Paul's word in 1 Cor. 7 that we should deal with the world as though we had no dealings with it. This does not mean that we may not possess things and enjoy them. On the contrary, we should make use of them, but in such a way that we are not engrossed in them as if they were our greatest treasures.

Our greatest treasure should be God's Kingdom. But we must not fall into the trap of a false dualism here. We must make the common things in our lives to be values in the Kingdom of God. Then we give them direction and use them with perspective.

In that way we act according to another word of Paul: "Whether you eat or drink, do it all to the glory of God."

Such a lifestyle betrays where our heart is.

Published posthumously.

Letters to the Author:

"... I congratulate you on a superb job ... and thank you again for writing this wonderful book."

**Robert W. Bode,
Rensselaer, N.Y.**

"Fascinating!"

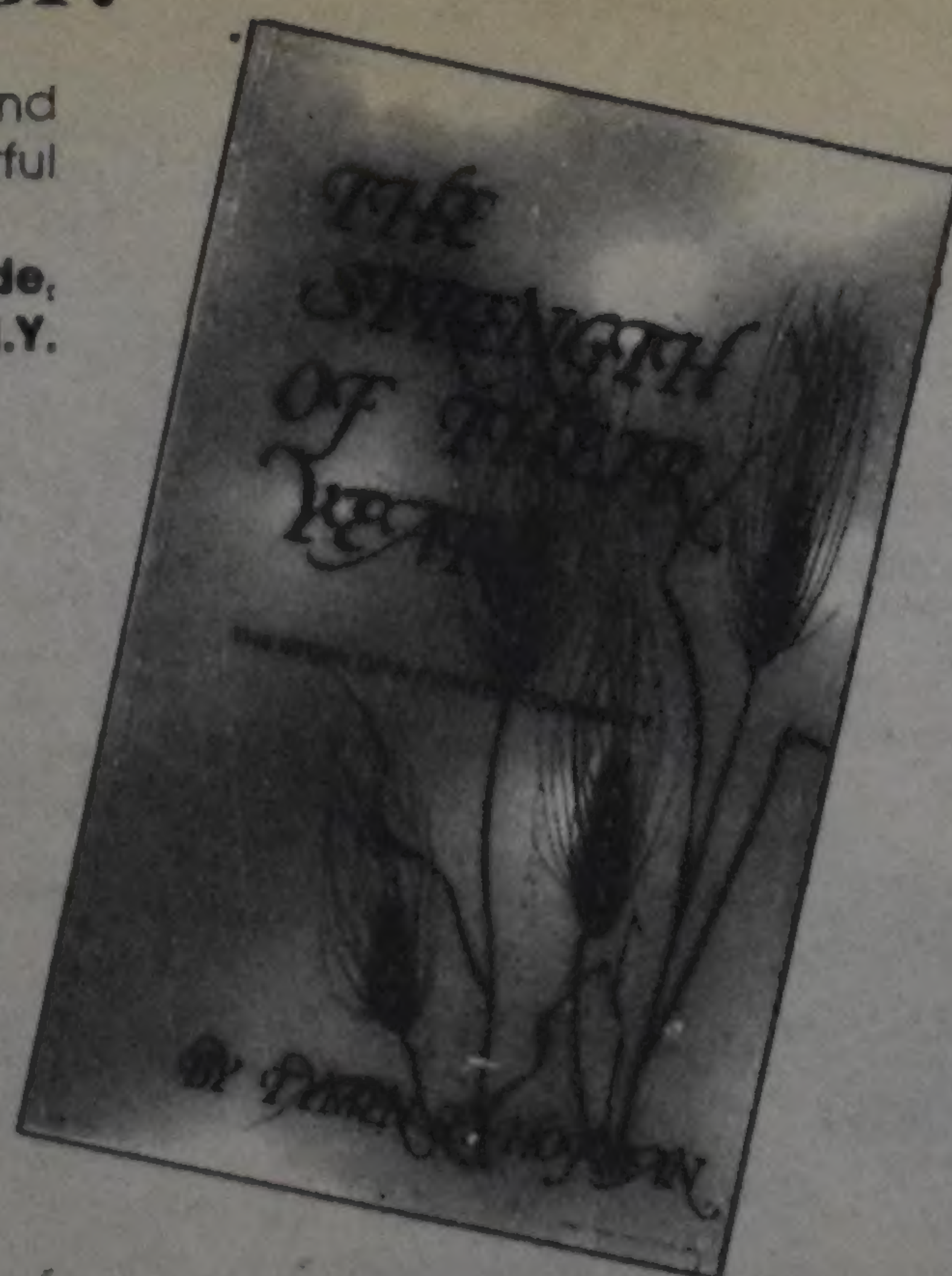
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Family

Painful loss

Empty Arms, Pam W. Vredevelt, Multnomah Press, Portland, Oregon 97266; 124 pages. Reviewed by Jenny Oldengarm, Harriston, Ont.

This book was written as a result of the confusion and grief the author experienced after suffering a miscarriage.

The pain and turmoil following such an event is often experienced by the couple alone. It is difficult for others to understand the depths of despair, because the child unborn has not been part of a

community.

The author deals effectively with the stages of loss, grief and mourning, and offers practical advice to parents, and to friends and relatives. She is a Christian who seeks to find meaning in suffering and loss based on the hope in Christ.

This is an excellent book to read for everyone — those who have suffered the loss of a child, and those who are called upon to help and to comfort the lonely. Each reader will probably, at some time, find himself in one of those categories.

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